THE MADRAS
Christian College Magazine.

VOL. XXV. JANUARY, 1908. No. 7.

PRAYER, AN IMPORTUNITY OF FAITH.*

"Ask, and it shall be given you." Matt. vii. 7.

OUR Master, Jesus, was never afraid of saying bold things, and the efficacy of prayer was a subject which called forth from Him some of His most startling utterances. The passage which forms our text does not, perhaps, reach quite the same level of daring simile as the parable of "The Unjust Judge"; yet it does not fall far behind. The effectiveness of importunate prayer is three times reiterated: "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then the lesson is driven home by the analogy of earthly conditions. There it is persistent importunity which succeeds in getting its way: "for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." We often regret that among men those who advertise their wants get them satisfied, while more deserving persons struggle on unassisted, because they cannot, or will not, make their needs known. It comes upon us, therefore, with something of a shock to hear Jesus affirming that between us and our Father in Heaven importunity has a similar value. Moreover, in the case of many the difficulty goes deeper than mere words or daring figures, and touches the underlying thought which, by these similes, Jesus was seeking to enforce. Many people cannot feel that prayer in the literal sense of the term—prayer in the sense of petition—is a right thing at all. "Who are we," they ask themselves, "that we should dare to attempt, by our petitions, to change the will of God?" And again, "how can God ever require to be importuned before He will provide us with what we need?" Nevertheless, prayer in the sense

* A sermon preached in College Church, 3rd. November, 1907.

of petition belongs to the very essence of the Christian life, and both those for whom prayer constitutes a difficulty and those who find in it their joy will gain by enquiring why it is a Christian duty to "pray without ceasing," or—to put the same question in another way—how it is possible for faith to be importunate.

The real difficulty about prayer lies, I think, just here. It is a practical difficulty. How are we to learn to be at once trustful and importunate?—that is the question. For prayer is just an importunity of faith. It would be well if we could turn to this practical difficulty at once; but for the sake of some who feel a theoretical difficulty which shuts off from them the light of heaven when they try to pray, it may be necessary to say a few preliminary words.

At the present day there comes to most students who are worthy of the name a time when the significance of the idea of "natural law" suddenly dawns upon them. They realise for the first time that the laws of nature are not rules imposed upon things by an act of Divine will, but are a condensed and abstract statement of the very nature of the things themselves. And they see that to speak of exceptions—that is, real and not merely apparent exceptions—to the course of natural law is absurd and meaningless. It really amounts to declaring, in one and the same breath, that things both are, and are not, what they are. In this way students find their thought driven on towards a conception of the universe as a system of cast-iron necessity, a system where prayer is futile, a system in which, since it can and must run its course according to its own natural laws, God Himself becomes a superfluity.

What are we to say to men who find themselves impelled to such conclusions? If we choose we may tell them of the answer which present-day philosophy offers to such difficulties. That answer is very lengthy, and it is not always presented in the same way; but in effect it amounts to this. "You are quite right in feeling that the conception of the universe as a system of natural law makes prayer a mere waste of breath and renders God superfluous. But there is not really any such thing as natural law. The idea of a system of nature, expressible in laws which are valid independently of spiritual ends and needs, is merely a working hypothesis, accurate enough for ordinary scientific purposes. But it cannot be anything more than this; for, if you offer the conception of matter and laws of matter as a basis for a com-

plete explanation of the universe, it is easy to prove that it can never satisfy the intellect. This does not imply, however, that the specific conclusions of science are false and valueless. Far otherwise! An algebraic formula may be very useful for calculating true relations between things, and yet no one would ever say that the algebraic formula constituted a complete description of the things to which it is applied. In the same way, the natural laws by which scientists find themselves able to formulate connections between different natural phenomena may be quite accurate for that purpose, and yet may be inherently incapable of exhibiting the real complete nature and significance of what is."

Some philosophical answer like this is, I believe, the only thorough way of meeting the doubts about the efficacy of prayer which the idea of natural law awakens. Unfortunately, however, not all persons find such an answer easy to comprehend; and in any case we are so accustomed to thinking of matter and law, that it is sometimes difficult to banish that idea even in our hours of prayer. If any one wants a simpler plan, perhaps it may be enough that he should accustom himself to think of prayer itself as not only a spiritual influence but a natural force as well. For our practical purposes this idea comes near enough to the truth. And if a man thinks in this way, then answers to prayer cease to appear to him as exceptions to the working of natural laws and become, instead, instances of their regular operation.

We may now turn from this merely intellectual difficulty about prayer to the much more important practical difficulty of will and feeling. How can we be willing that our asking should make any difference in God's doing? Is it not unworthy in us to desire that the Providence of our All-Wise Father should be changed or modified or in any degree directed by our wishes? Does not real faith by its very nature exclude importunity? If we genuinely believe God to be good and wise, surely we must trust that He will do what is right without our asking.

In the reluctance to pray which these questions express there is much that is praiseworthy. Nevertheless, this reluctance really springs from a failure to realise what a great act of the soul prayer is. Even in earthly relationships there is a certain rough justice, after all, in the fact that those who ask, receive—that importunity generally gets its own way. What is it that the man really does, who begs a favour? In some measure he performs an act of the soul precisely the same as that of the man who grants the favour.

Why does one ever grant a favour? Why does one ever surrender the time, strength or money that is one's own, and that might be put to good uses of one's own, for the sake of helping another? It is because in such a case the need of the other, and the opportunity of helping him, appear to one more important than one's own wants. In giving we bear witness to our own consciousness of a good of man as man, which is higher than our more exclusive individual interests. Now, the man who is willing to ask a favour does precisely the same thing. His willingness to ask shows that he feels that his own needs do not interest himself alone but will be felt by others as their concerns too. In asking he evinces his faith in the unity of mankind. Of course it is undeniable that a great deal of selfishness often enters into the begging of favours. It is even conceivable that a man might practise such begging without any thought of the goodness of his benefactors, and simply because he found by experience that asking secured him what he wanted. But such unmixed selfishness must be exceptional. Generally there mingles with the selfishness of the man who is constantly asking favours a belief in the essential "good nature" of mankind, a feeling that men count it a pleasure and a privilege to give. And so, as has been already said, there is a kind of rough justice in the fact that those who ask, and thereby show their faith in human brotherhood, receive, while those go empty who are too proud to let their needs be known and to give the uncertain kindliness of men the benefit of the doubt. Asking, then, is a venture of the soul which springs out of a faith that is fundamentally noble, even if mingled often with unworthy elements. But if to be willing to ask of man is a sign of a noble faith, how much more courageous a faith is that which is shown in willingness to ask of God! This, too, must imply belief in a oneness of nature, but it is a oneness, now, not between man and man but between man and God. The belief is in a oneness of God and man such that our interests, *because* they are our interests, interest God also. Could anything be a more momentous faith than that? Could anything make a more important difference in a man's relation to the rest of the universe than just the question of whether he has, or has not, such a faith as this?

Now that is the issue we are concerned with here. We are not seeking to distinguish between the petitions which deserve, and the petitions which do not deserve, to be granted. We are enquiring more generally how our asking can possibly make any

difference in God's doing, and how we can possibly be willing that it should. And the answer we have reached is that to become willing to ask any particular benefit at God's hands is to pass through an all-important spiritual change of attitude regarding this particular benefit. To become willing to ask any particular blessing from God is to reach a faith that in this matter, as in other matters, our interests, *because* they are our interests, interest God also. But how is this an answer to our question? How can the fact that we have made this great venture of faith in regard to a particular matter make a difference in God's action in that matter? It is because the great end of all God's providence is to educate us and all men into a great family of God, children of the Heavenly Father. It is because every venture of childlike faith on our part is, therefore, an incident of supreme moment to God as a step forward in the realisation of His purpose. When, in regard to any particular object of desire, any one of us surrenders his self-confident independence and turns to God in childlike petition, that is to God an all-important event. It brings the great end of His longing a step nearer. It is a change in our will supremely important to God as regards both our own spiritual life and our influence upon others. It is a change in that moral and spiritual universe over which God's providence has to rule, a change of the kind which God reckons of highest moment, and, therefore, it necessarily must cause a change in the action which it is right for Him to take in this universe. The change in His providence which our act of asking enables God to make, may not be precisely the change we have wanted. Our petitions may not get the answer we have desired. But some answer there must be. Our venture of faith must make some change right and good.

We see, then, how it is that our asking can make a difference in God's doing. It is because our asking is a venture of childlike faith, and because God's providence is so entirely guided by the aim of calling forth this childlike faith in men, that an act of such faith in any one must make a difference in His providence. Now, if this be so, then the further question of how we can be willing that our asking should make a difference in God's doing becomes, for us Christians at least, no real question at all. It becomes simply the question whether we can be willing that God should be supremely interested in our spiritual education. But it is just because Jesus has revealed God to us in this light, as the Father ready to sacrifice Himself to the uttermost in order to draw us

into love and trust of Him, that we Christians have yielded Him our reverence and adoration.

Before we leave the great subject which we have been briefly studying, there is a third aspect of it which craves our attention. We have enquired how faith in prayer may be defended against the doubts awakened by the idea of natural law. We have enquired, secondly, how we can be willing that our asking should make a difference in God's doing. We must enquire, finally, how we can develope in ourselves the prayerful spirit. How can we train our faith in the virtue of importunity?

This third question is a solemn and tender one. That we should be full of petitions, daring to trust Him by bringing our every wish to His footstool and testing it there in the light of His presence—that is what our Father longs for. It is for this that He has given Himself to the uttermost in the Person of His Son. How can we gratify our Father's longing? How can we conquer our self-sufficient aloofness?

We could not possibly conquer it, were it not that, although we so often remain aloof from God, He has not remained aloof from us. In countless ways He has drawn near to us, in the beauty and goodness and wonder of life. Above all, in our Lord Jesus Christ He manifests to us His glory and His goodness until our hearts are drawn out after Him in love and devotion. But if we stop short here in our fellowship with God, this is meditation and adoration, but not prayer. Our Father rejoices that we should think of Him and adore Him, but this is not all His will. He has placed us in this world not merely that we may look away from it to Him, but that we should look at it with Him. Our daily meditation should be not only of Him but of life. Let us meditate on God in Christ until our thoughts are full of His purity, His love and His wondrous hopes regarding the meanest of mankind. Then let us turn our gaze upon the world. Let us think of our friends, our neighbours, those we daily mingle with. Let us dream of what they might be if they all were what God means them to become—perfect children of Himself. Let us think of the obstacles that hinder their growth. Let us think of ourselves, of what we are, of what we ought to be, of what dangers and temptations threaten us, of what possibilities of service to our Father our position and relationships seem to promise us. Let us think of the wider world with its bright lights of promise and its darker shades of evil. If the eyes which we turn

to the contemplation of life have been already inspired by dwelling on God's purity and love and His wondrous purposes for mankind, then, as we gaze upon life, our hearts *must* break forth in supplications. The world is so unlike what God meant it to be. It is full of promises of the better, but also full of threatenings of the worse. We are torn with longing for the better and with fear of the worse. We cannot ourselves ensure the triumph of the good and the defeat of what is evil, and we turn in petition to our Father. We turn to Him, not because we have calculated that our prayers will make a difference, but because we cannot help it, and that is the kind of prayer our Father seeks from us. Yet our prayers *do* make a difference; they *will* hasten the coming of the Kingdom.

It is a strange idea which many people have, that real prayer is nothing but submission. If the world, with all that occurs in it, were exactly what God would have it to remain, then submission would be our only duty. But no Christian can believe that this is so. The Father sent His Son into the world to *transform* the world, and no one can be a follower of Jesus who does not long for the transformation of much that life is and brings. Our Father longs to find us dreaming great dreams of the transformations that may come, and if our dreams were always wise, it would be His pleasure always to bring them to pass. And, therefore, because we should not really wish to have it so, we end our prayers with "For Jesus' sake." We know that our Father, if He might, would love to grant us all our petitions for our own sake. But we would not have it so, since we know that our will is often foolish. So we pray our Father that, unless our petitions be such as He can grant for Jesus and His Kingdom's sake, He will not yield us our requests. Hitherto, alas! we have been of little faith and have asked far too meagrely in Jesus' name; but let us ask, and we shall receive, that our joy may be fulfilled.

A. G. Hogg.

UNREST IN INDIA.

Many years have now gone by since the College Day Celebration was begun. I think I have taken part in some way in all celebrations of the Day since that time. On most occasions, I have been present and have said something by word of mouth

to my assembled friends. On the few occasions when I have been unable to attend, I have always, I think, sent some kind of communication. I wish to make an attempt to do something of the kind this year. It is indeed more difficult for me than it has ever been before to put any thoughts that I may have into a shape suitable for presentation to such as may gather together during the approaching holidays, for the purpose of renewing the old ties of their student-days and of forming new ties with those who have been sent out into the world either before or after themselves by the College, to which I am sure that all who may listen to my words feel some sincere and I hope also a constantly deepening attachment. But I shall not enlarge on this subject. No doubt you all know the condition of semi-blindness in which I am. I leave others to give you whatever may be the latest information concerning myself at the date of this year's College Day. If spared till then, you may be sure that I shall be thinking much about all my old students whether present at the celebration or not, and if I live to hear of it, I shall be glad to know that those present on the occasion have been reminded of pleasant days in years now swiftly rolling away into the past by the words that I shall now attempt to put upon paper. Whatever else these words may do, at least they will serve to show you that I desire to keep in touch with you and with your country to the very small extent which is all that I can hope for now.

What then shall I take as the subject of the present communication? Some people in this country, and I suppose most of you young men (though some of you are becoming old men now), are thinking and talking a great deal about what seems to be popularly called the "UNREST IN INDIA." I do not claim that I have anything very new or important to say on that subject. I am disposed, however, to believe that there may be a fair number of you who would like to hear what I have to say about it all, and who may perhaps be disposed to attach some little importance to my views upon this whole subject. Therefore I mean to tell you in a general way what these views are and I hope you will have patience to listen to them.

The first thing I have to say is that I am heartily glad that there is unrest in India. No doubt, you and I and in fact all men have a strong natural dislike to being disturbed. Rest and sleep are naturally very pleasant things to all of us when we are allowed quietly to enjoy them. Yet it is part of the plan of the world

that some kind of unrest should be the introduction to everything that is most helpful and beneficial.)

Probably most of you have heard me dwell on the principle that the course of things in external Nature, if only it be understood, is a guide to the understanding of the deepest principles on which the moral and spiritual world is governed. Now just call to mind how the setting in of the rains, which are needful for the support of every form of life and of all that makes natural life enjoyable, is always preceded by storms or other forms of atmospheric disturbance. I shall not discuss the question of whether there is any absolutely necessary connexion between such disturbances and the good results which all men expect to follow them and which, in most cases, do actually follow them. It is enough to say that in fact the disturbances and the benefits are found in connexion with one another and that the former precede the latter. All History shows that the general principle which thus holds good in the material world, holds equally good in the world of men considered as rational, moral and spiritual beings. Some of you will call to mind how Tennyson says,

> "This is true till Time shall close
> That principles are rained in blood,"—

not necessarily, indeed, blood in its literal sense, but contendings of some kind, whereof blood is the appropriate poetic symbol. Thus you see that there is full consistency between ideas which I have often set before some of you and my saying now that I am glad that there is "Unrest in India."

(My general statement does not indeed necessarily mean that the existing unrest is of the exact kind which I should most desire, if it were in my power to direct the course of history in India. Perhaps if I had had the choice, I should have preferred an unrest concerning itself chiefly with the economical, the moral, the social, or most of all the religious condition of your country, to an unrest concerning itself mainly with things political. But you see it has not been put in my power or in any man's power to select the particular kind of storm and tempest that may be expected to herald the benefits that are yet to come,) as the storm at the commencement of the monsoon heralds the rains which are to produce the abundant and gladsome harvest. Possibly the Meteorological Department might wish for some kind of natural storm differing in many respects from the storms that actually arrive: but then the Meteorological Department has just to take

what comes, and all men have just to make the best they can of it all. The case is exactly similar with those who take an interest in the moral and spiritual development and the highest prosperity in every direction of India, or any other country. We have just to take things as they come, and it may well turn out in the end that the way in which they come, being in wiser hands than ours, is really better than anything that we, in our fancied wisdom, could have devised. At any rate, it is not difficult to see that the course which this unrest is following, even if it be not the best that might be conceived, is, at least, extremely natural. Political matters, however abstruse and difficult they may be in reality, have superficially the appearance of being easily intelligible to everyone, and it is easy to get up interest and excitement about them throughout the widest bounds of any community that possesses a fair amount of education and intelligence. You know that when any germ of life, such as the living cell which is going to develope into a tree, bursts the husk which surrounds it, the place of its bursting forth is that where the husk is thinnest and most readily pierced. In the same way, it is only natural that the healthy unrest which is at work in the educated community of your country, should come forth at the point where its passage into light and air seems to be easiest. I hope and I believe that unrest along such other lines as I have just referred to, is at work among you all already, and that, as the development of India proceeds, it will manifest itself not only in reference to politics but along all the paths which it must follow if India is to become what you and I desire that it should be in the future.

Now what am I to say about the particular form of unrest which concerns itself with affairs political, because these are somewhat mistakenly, though very naturally, supposed to be the easiest for intelligent men to grapple with?

The present disturbance or tendency towards disturbance pretty plainly connects itself with the aspirations which find utterance in the two words "Swadeshi" and "Swaraj,"—both of which were tolerably current before I left your shores, and which appear to have come still more prominently to the front since then. About the former of these two terms little need be said. Everyone is in sympathy with the ends at which the movement expressed by that term aims. No doubt, means of which no right-judging person can approve have been used in some places for the gaining of those ends. That, however, is a question that

stands by itself. It is by no means an unprecedented thing in History that utterly mistaken methods have been used, even by well-meaning men, to accomplish purposes which are excellent in themselves. Of course, the danger is always great that the use of such mistaken methods may retard the accomplishment of the good ends in view or even defeat them altogether. I am glad to understand that in our Southern India this danger has scarcely so much as raised its head; and I have the fullest confidence that it will never become formidable in any of the far-extending regions in which men who represent the University of Madras are engaged in doing the work of their lives. That is all that I wish to say to you about the desires and aspirations summed up in the term "Swadeshi."

The second of the two terms calls for somewhat fuller consideration. A like danger connects itself with the aspirations which this term expresses, *viz.*, that, however excellent the object in view may be, its success may be compromised by the use, on the part of those who aim at it, of unwise and unfitting means. I am certain that very few, if any, of those who will listen to what I say will have so much as an inclination to deny that such unwise and unfitting means have actually been employed. I am glad to be aware that this has been repeatedly pointed out in wise words spoken by some of those whose characters have been formed by our own College,—very possibly by some who may be prominent at the meeting to which my observations may be read. I am sure that those present at your meeting have been all along in hearty sympathy with the words of wisdom and moderation which several of yourselves have spoken. I could wish, however, that more of you and of those like you who see the danger to which I am now adverting, would have the courage to speak out openly and emphatically, as a few, but too few, have done. Let me remind you that men who keep silence in times of trouble or of danger, whether the trouble and danger be great or small, are as certainly responsible for whatever evil may ensue, as those whose proceedings are the immediate cause of the evil.

I suppose that the desire for what is called "Swaraj" means the desire that those Indians who are fitted for the task should have a larger share than at present, and a share steadily becoming larger as years roll on, in the management of all the affairs of India, so that India may some day be fitted to be an organic and more or less separate member of a free and far extended Empire

or fitted even to stand by itself among the nations, if such independence should at any future time be found to be desirable. I am convinced that this or something like this is a definition of "Swaraj," that will be accepted by you all. To most of you I need hardly say that if this is the meaning of "Swaraj," I cordially sympathise with it. But if anything like this be the ideal aimed at, sensible men will set themselves to enquire what means must be employed, what difficulties must be overcome, and what time must be expected to elapse before the ideal can be attained. It certainly can never be attained through mere aspiration for it, or mere talk about it, however eloquent or exciting that talk may be. The laws by which the world is governed must be taken into account by those who wish to gain any end in actual practice.

Let me illustrate this point. For long ages before History dawned, man earnestly wished to subject the sea to his dominion. When History began, it was but very imperfectly that that element had become subject to his sway; and even yet, with all the wonderful advances made during a long succession of centuries, his power over the ocean is very far from perfect. Similarly a century and a half have gone by since man began to aim definitely at navigating the air, as he had already acquired to some extent the art of navigating the sea. You have but to read the current papers of the day, if you wish to learn how small his success along this latter line has hitherto been and how distant is still the prospect of such success being complete. The main point, however, in connexion with man's efforts to attain those two descriptions of dominion is not the length of time that has been, or that may be, necessary before he arrives at the success for which he longs. The chief point to be noticed is the method by which he has gained the amount of success with which his efforts have hitherto been crowned. It has always been by patiently investigating the inmost nature of the objects with which he dealt, by patiently grappling with each new difficulty as it rose before him, by passing thus with slow and toilsome step from stage to stage, of which each one brought him just a little nearer to the goal of his desires. Thus, and never otherwise, has anything great been wrought out on this earth: thus, and never otherwise, will any truly great thing be achieved in any day that is to come. It is useless to complain of, or to strive against, the fundamental laws by which everything in this world is regulated. These will never

be set aside by the most eloquent words or the most passionate desires. It is only by studying these laws and patiently submitting to them that power to do anything that is great can be acquired by any of us. Now, for a community to become capable of managing all its own affairs, or in other words, to become self-governing, without being self-destroying, is one of the most difficult tasks which men have ever set themselves to perform. That difficulty becomes greater, as it were, by geometrical progression, when the community that seeks to attain this end is very vast and varied.

A good many of you ought to know something by experience about how difficult it is to develope and maintain self-government even upon the smallest scale. It has always been among the distinctive aims of your College to implant some rudimentary notion of self-government in the minds of those whose characters it has tried to form. For a very long time now, debating societies and clubs and unions of various kinds have been a very distinctive feature of our College life. In the organisation of all such societies, there has been a sustained effort to secure that their management shall be conducted by their own members, with just a minimum of supervision or help from outside. I think I may say without flattering either the students or the authorities of the College that success in this direction has been greater among us than probably in any other similar institution in India. And yet you have only to recall the experiences of your College days, in order to feel how limited such success has been and with how many difficulties and drawbacks even that small success has been attended. Some not inconsiderable percentage of you may also call to mind a still better example of the slowness and the difficulty with which the spirit essential to self-government can be awakened and maintained, in what you know about the Hostels connected with your College, either from personal experience or from hearing about them from students whose years at College have been more recent than your own. Many of you must know what deliberate and sustained efforts have been made to secure that these Hostels shall be largely and increasingly self-governing. I am heartily glad of the extent to which this system of Hostels, first set going among us, has been adopted all over Southern India. I do not know, however, that our example of practically teaching the rudiments of self-government in College Hostels has as yet been followed elsewhere. It is to be hoped that those who

have followed our example by founding College Hostels, will in due time follow it still further, so that all such Hostels may be nurseries of the spirit of self-government in those who must, in after years, become leaders of the community. The success of the experiment which has been going on in our Hostels for more than twenty years, has been sufficient to warrant an endeavour to carry out the same experiment in other places : and yet, as some of you can remember well, our measure of success is by no means excessively great and has been reached with no little difficulty. No small amount of care and tact and patience on the part of managers and superintendents has been required in order to arrive at any success at all. If you will think of these things, and will call to mind how small matters are the types of great, in the moral and social world, exactly as in the natural world, you will form some realised conception of the enormous difficulty with which a vast and varied community can reach that condition of beneficial self-government, which we all admit to be the best and healthiest form of social organisation, when once it can be put into proper working-order. When those who, as students, were members of our Hostels, recall the experiences of those earlier days, I am sure they will admit now, though perhaps they would not have admitted it at the time, that there would have been no success at all without the guidance and the help that were given from time to time by managers and superintendents. Similarly, there is no hope that the ten-thousand-fold more difficult development of self-government to which educated India is beginning to aspire, can be brought into working order without similar efficient guidance from without. At all events, if History has any meaning, there is not even the possibility that such a state of matters can be reached without this external guidance, unless indeed such generations and centuries of insurrections and civil wars and revolutions are to follow one another, as have ordinarily been the indispensable concomitants of the development of self-government in every land where there is any measure of it now. No sane man, surely, can wish that its development in India should have such concomitants throughout centuries or generations.

A further consideration ought to be added here. It is perfectly true that we people of the West, whose prevalent desire is, I can assure you, to help India to its full development along political as well as other lines, have defects and faults of our own which render the task we have undertaken more difficult than it

would be if such defects and faults were absent. Similarly, the managers and superintendents of our Hostels have always had no inconsiderable amount of failure in character and temper which has lessened their success. I, at all events, confess such failure in myself. In spite of these faults and defects, however, there has been some success, and I maintain, whoever may deny it, that without the help of those confessedly faulty superintendents, there would have been no success at all. I have great sympathy with those who hold that there is much in the character of those who come to India from the West which tends greatly to retard the realisation of the hopes they cherish in respect to the full development of social and political reform among you. I have no wish to deny what some few among you say and many more of you think and feel, as to all classes of us being far too ready to manifest a hardness and aloofness of demeanour, a supercilious assumption of superiority and a distant and icy coldness, in our intercourse and dealings with the people of your land. This accusation must be admitted to have in it a large element of truth, when it is brought against any class of those who represent western culture in the East, whether it be the class of administrators or judges, of lawyers, merchants, missionaries, or any other that may be singled out for animadversion. I can see that such charges can be not only plausibly but accurately levelled against every one of us, with a greater or smaller measure of truth. I can also see that these features of character are an obstacle to our helping you forward in the path toward that self-government to which you are beginning to aspire. One point, however, in connexion with this matter I would ask you carefully to consider. Are there not classes among yourselves who display in their dealings with those whom rightly or wrongly they consider their inferiors, pretty much the same defects which you are ready to reprobate in us? I think that on consideration you will not deny that a hardness of demeanour, a supercilious assumption of superiority and the like, may be found by any one whose eyes are open in certain classes, castes, or sets of people in your own Indian community. Are you inclined perhaps to get angry at this insinuation? Well, if you are angry, I am far enough away to be safe from the demonstrations of your anger, and you know that, even if I were among you, demonstrations of anger would have little effect upon me when I know that I am saying what is true. But I do not anticipate that you will be angry at what I have said. I

think I know what will happen. Each one of you will admit that the description I have given applies to some one class or other among you, while stoutly denying that the description applies to the class to which he himself belongs. Each of you will declare that the cap fits the head of some other set of people, while declaring with equal vehemence that it does not at all fit the head of his own set. Well, then, supposing it to be admitted that some people to whom the description really applies, may be found somewhere or other among the natives of India themselves, I ask you to consider further whether you do not find it possible to get on fairly well upon the whole even with people of that kind. I think you find that even those people, if you set to work with them in the right way, may not only be endured and may not only be credited with tolerably good intentions but may come to be regarded as being, in spite of their faults, fairly good fellows upon the whole. You have no right to expect that any class of people, whether they be Indian or European, or anything else, shall be altogether what they ought to be, or if you are foolish enough to expect this, you will most assuredly be grievously disappointed. I only wish that you should look upon us who are your visitors from the West with the same kind of tolerance which you are ready to shew to such classes of your own countrymen as you cannot but see to be not wholly agreeable to you. By all means recognise our failings, but recognise also that it is quite possible to get on well with those who have many failings and that, if you take things on the proper side, men may be found to be fairly good fellows on the whole, who do not, in all respects, command your approval.

I would have you regard this whole question from yet another point of view, and when I have said what I have to say upon this point I shall bring my prelection to a close. In all such matters as I have been thus discussing, I hope you will learn more and more to take long and large views. Do not lay too much stress upon the ferments or troubles or mistakes of a single year, or of any other short period of time. Regard rather the general trend and progress of events. Temporary troubles and mistakes there must be among those who are really earnest on any side or aspect of an important question. These things pass away and the general course of events is by and by resumed. To take but a single example:—I learn from the papers that some of you, some very probably who may be present at your meeting, are strongly of

opinion that the Indian Administration has got unnecessarily frightened and has begun to legislate in a panic. I should entirely agree with this opinion, if I confined my attention to Southern India. I am convinced that nothing exceptional is called for in the administration of the Madras Presidency. Whether anything exceptional is required or not in other parts of India is a question on which I do not form an opinion, because I have no sufficient grounds for a judgment of any kind about the matter. Moreover, I venture to submit that you also in our settled and sensible southern land are perhaps not fully qualified to form a judgment about this, any more than I am. But, however this may be, the thing that I wish you chiefly to lay to heart is, that even if what some of you say about panic-struck legislation be correct, it is not a thing that ought to be regarded as very portentous or even as very strange. If the clock is to be kept going steadily the pendulum will never remain exactly perpendicular. After it has gone a little to one side, it will come back and go a little to the other. Have patience, and keep steadily in mind that it is a great and a remote result towards which the present unrest is tending, if it is to have any good result at all. Oscillations and perturbations will not seem ruinous to those who regard all present politics as only a small part of that long-drawn-out History which is tending towards a distant goal.

Some of you will be ready to say that you cannot be expected to keep your heads in judging of current events, or even to take much interest in them, if the goal be so distant as I am telling you now it is and as I have told some of you many a time in years gone by. This, however, is a mistaken way of looking at things. To those who have learnt that there is a meaning and a purpose in the History of mankind however difficult it may be to give an accurate definition of that purpose in the meantime, to those in fact who heartily believe that there is

> "One far-off divine event,
> To which the whole Creation moves,"

there will be real interest, and in fact equal interest, in every stage of the growth that leads towards that event, and not only in its consummation. No gardener who is worth his salt, will admit that he has no interest in the plants which he is cultivating until their flowers are full-blown or their fruits are ripe. He will tell you that the plant is interesting to him at every stage, and the plain fact is that his being interested in it at every stage is an in-

dispensable condition of its ever producing either flowers or fruit. I think you ought to learn to apply this parable to all things in which the organic development of human society is concerned, to everything in fact, about which there either is, or ought to be, "Unrest in India," whether the unrest be political or social, or moral or religious, or whatever else you please.

I have finished my message to you now. I have somewhat exhausted my own strength in writing, or I should rather say, in dictating it. Perhaps I have also exhausted your patience, though I have sufficient confidence in your politeness to be sure that you will not say so. Anyhow, you must excuse, as best you can, not only the length of this communication but its deficiency in coherence. You must not expect great coherence from one who is unable to read or write even a syllable for himself.

Now, I must bid you farewell and I do so with no little sorrow. There is scarcely the glimmer of a hope that you will ever see me in your midst again. The prospect rather is that this is the last time I shall have any connexion either direct or indirect with your assembly on a College Day.* Nevertheless, even when present shadows close finally around me, I have the hope that I shall be remembered for a time by some of you. I ask you to remember me in coming years as one who knows well that he has not done all that he should have done, or been altogether what he might have been among you; but also as one who has tried to do the work which he felt fitted and called to do for your good and for the good of India.

WILLIAM MILLER.

COLLEGE DAY.

THE COLLEGE DAY celebrations were held on the 27th. December, and the Committee may be congratulated on the success attending them. The usual re-unions took place during the day; and from 4 to 5.30 P.M. a numerous assembly of past and present members and friends of the College gathered for tea in the school court and verandahs. The proceedings culminated in the meeting in the Anderson Hall at 5.30, presided over by Mr. P. R. Sundara Aiyar. Some of the speeches made on this occasion have already been printed, and the papers have given fairly full reports of the meeting. But we feel that

* As we point out in the report of the proceedings on College Day, Dr. Miller's friends are hopeful that these forebodings are unduly lugubrious. (ED.)

many who were there, or who have read the speeches, may like to have a more permanent record than the daily press ; and there must be many of our subscribers, debarred by distance or unavoidable necessity from sharing in the meeting, who will be glad to find in the pages of the *Magazine* at any rate a partial substitute for personal attendance. We therefore give below, as fully as space will allow, the principal speeches made at the meeting. If the high standard of this year's meeting can be maintained, College Day will become an increasingly powerful factor in developing among the past students of the College the sense of their unity, and a deeper loyalty and affection for their *Alma Mater*. Nothing could be more gratifying to our revered Principal and all the staff of the College than to see this growing enthusiasm for those great ideals to which the life of the College should be a perpetual witness.

WHEN the *College Day Ode* had been sung by the choir, the Chairman proposed the first toast, "The King-Emperor." Briefly and felicitously he spoke of the great services rendered by our Sovereign not only to his own subjects but to all the world, in promoting peace and harmony ; of the bright example and earnest advocacy of sympathy afforded by the Prince of Wales during his visit to India ; and of the beautiful life of our late revered Queen-Empress, "the type of perfect womanhood."

THE Chairman then proposed the toast, "Madras Christian College." After referring in appreciative language to the work of the College, he gave expression in feeling terms to the sorrow all must share at the absence of Dr. Miller from the gathering.

He continued—That man must be blind indeed who does not perceive that we are passing through a stirring and difficult time and that we shall require great discretion and coolness and sincere patriotism and self-sacrifice, if we are to pass through it healthily. We should take care not to confound patriotism with mere tall talk and reckless demands in the name of the country for changes which, if they are prematurely introduced, are sure to bring disaster and ruin in their train. Such demands are not patriotic merely because they are not made for individual gain or individual preferment—they are not the less unpatriotic, because the country is appealed to in making them, or because those who make them are sincere or earnest or even more enthusiastic than their brethren who do not. Good motives alone cannot excuse rash judgments or reckless disregard of the advice of men of experience and wisdom and the setting down of such advice to selfish motives. Breadth of political vision is not to be measured necessarily by the number or importance of the privileges demanded, nor historical wisdom by applying the les-

sons of the Histories of foreign countries with imperfect understanding of them and with much more imperfect knowledge of the History of this country and the lessons which that History should teach.) Neither is practical insight helped by ignoring the conditions of political progress in a country under the domination of a foreign power and distracted by the existence of different nationalities who sometimes imagine that they have conflicting interests. Nor is it any use to forget that the people of this country, notwithstanding their possible superiority over other nations in the possession of a highly analytical intellect or of domestic or individual virtues or of a higher spiritual nature, were never at any time very remarkable for the development of national or even civic spirit. It was this weakness that led to the government of the country passing into other hands. (Foreign domination is not ordinarily calculated to promote the growth of these qualities, but we must admit with gratitude that the policy deliberately adopted by the British Government hitherto has tended to foster the spirit of nationality amongst the people of this land. Let me not be misunderstood. I am as earnest as any of my countrymen for political reforms, including financial reforms. I am as convinced as they that in the interests of better and more economical Government and in justice to the education so generously and so unreservedly imparted to us by the ruling power, the time is come for taking a substantially good step in advance in the association of the people of the country in its Government. The time is ripe for the Government unhesitatingly to declare by word and deed that it does not resile from the high ideal announced by the magnanimous statesmen of previous years, that it does not flinch from the prospect of seeing Indians governing themselves more and more and that it is prepared to sympathise even with the failures and weaknesses of a march forward. It should recognise that a spirit of national union calculated to lead to great results is now leavening the thought of the Indian people from end to end ; it should adopt it as the natural offspring of its own unselfish policy and foster its growth by forbearing and well-directed encouragement. It should not be frightened by it or look upon it as the illegitimate growth of a few extremist minds ; it should not resort to the expedient of appealing to a section of the people themselves to declare this new leaven spurious—however regrettable its extravagances may be. It should have the wisdom to confide in the people and their leaders, not one of whom but is absolutely loyal to it ; no grudging or ill-considered measures of pseudo-reform should be dangled before them which would merely have the result of exasperating them. I wish that on our part we should hasten slowly. We should give no room for any impression that we are ungrateful for the immense benefits that we have received from British rule. We should make allowances for the natural slowness of rulers to perceive the

changes that are coming over the country, and for the natural irritation of officers of the ruling race, caused by the consideration that the privileges of the people cannot be largely increased without some sacrifice of their own. More than all, it is necessary to give convincing proof of our fitness for political amelioration by demonstrating our possession in a high degree of the qualities of self-control, self-reliance and capacity for corporate action, as we go on emphasising and persisting in our demand for it.

I earnestly trust that the practical English nation will not shrink from the duty of conceding just and reasonable demands before it is too late. Will it do so? I confess the political atmosphere of the world at present is clouded by selfishness and prejudice. There is a school of people so mean and selfish and ignorant as to declare that the world is and must always be for the white man, and that the white never mixes with other colours. There are those who think it right to hate people because they are dark and to enslave them and keep them slaves politically, and they are so foolish as to say that they do so for the good of their dark brethren. The war of colour in Africa and elsewhere threatens to make savages of the civilised nations of Europe. How they forget that civilisation began in the coloured East! If it began there, could it not return thither? Can they not look around and see that the torpid East is already showing signs of an extensive awakening? Can they not see that the weakening of the moral element in Government by the growth of race-hatred *must* in accordance with the moral order of the universe lead gradually to their own decay? And yet such persons profess to be Christians, the followers of the Lord Jesus, the preacher of love and equality amongst all men. The Church has a great and solemn duty to perform at this crisis. It should boldly proclaim its anathemas against race-prejudice and race-hatred, against the war of the whites upon the black and yellow races, and proclaim the duty of good-will and love to all. The representatives of the Christian Church in India, the great body of Missionaries to whom the people of India owe already an immeasurable debt of gratitude for the services they have rendered in the matter of education, and the relief of suffering and misery of all kinds, have a noble opportunity, which in the name of the Indian people, I implore them not to neglect. They know the people much more correctly than their European brethren. They have had opportunities of learning to conquer the prejudices created by superficial differences between class and class and appreciating the underlying human virtues that ought to endear the various classes to each other. They, I believe, have many real friends amongst all communities whom they have learned to esteem, to admire, and to love. None so well fitted as they to help in achieving the feat of bridging the gulf between the Indian and the European. Will they

not take up the part of mediator and interpret the feelings and action of the one class to the other and make them true brethren of each other? I can assure them that their assistance will be welcome and I call upon them to see their opportunity and to take it up in the true Christian spirit. If they do so, I feel sure they will earn the lasting gratitude of all who are interested in the good government of India, aye, and of other parts of the world too.

My friends, let me ask you to ponder every word of the wise advice of Dr. Miller, whom many of us have learned to regard as our guide, philosopher and friend. You can have no better counsellor than one who has made a holy sacrifice of his life for promoting the welfare of this country. Enthusiastic politicals will do well to check their enthusiasm for a moment to weigh the words of one who speaks out of the experience of a life-time and is gifted with rare powers of observation and reflection. Allow me in particular to direct your attention to his words of caution not to feel impatient on account of the distance of the goal to be reached in our endeavours for political enfranchisement, and to work strenuously for the success which will surely come in God's good time May the spirit of his exhortation be a beacon light to guide our action.

Fellow alumni, there is one matter to which I wish to draw your special attention. The College to which we are so much indebted and which I have no doubt we all love with a filial affection has appealed to its pupils for help in enabling it to meet the needs of expanding education. The educational authorities of the country demand of all institutions strict proofs of their external fitness to fulfil their educational functions with perfection. Without any disposition to detract from the merits of this policy I am afraid that it may lead very soon to an insufficient supply of schools and colleges to meet the growing desire for education. It will greatly strain the pecuniary resources of the community even to mitigate the evil. I trust that the students of the Christian College will rally round their *alma mater*; and I hope that while none will fail to give ostensible proof of his attachment, those whose worldy means admit of it will contribute generously. I am afraid that there are some whose minds notwithstanding that they are fully sensible of the great service that the College was, and is rendering, tend to drift away from their *alma mater*, because it is maintained and conducted by the Missionaries of a foreign religion. But although Hindus cannot see eye to eye with the doctrinal expounders of Christianity, surely it is manifest that the various systems of religion in the world are in the words of Bhagavan Sri Krishna, but different paths leading to the one and only God. The differences between the Hindu and Christian systems of doctrines certainly do not, in any way iminish our obligations to those who fully believing in the Christian

system, strive nobly for the highest education of the people of this country, believing that such education will in the end lead to the diffusion of what they consider the best of all religious systems. I have made a passing allusion to this because I am anxious that my countrymen, and especially my fellow-alumni of the College, should not allow their affection for the College to be impaired by any narrow views of doctrinal religion, and I trust that one and all will testify to their sense of obligation by helping the College in its hour of need.)

I would say a word to the present students of the institution before finishing the commendation of this toast. My young friends are as much tossed about now as their elder brethren by conflicting exhortations as to their own proper part with respect to questions of political reform. But I hope they see by this time which is the wiser advice. In my humble opinion, all knowledge, including the knowledge of politics, is the portion of the student. I say learn everything and discuss everything. But remember that the student's life is not the time for action. It is the period of self-restraint, of true Brahmacharya. Premature committal to action will unduly stiffen the minds of the young, which is highly undesirable. It will relax the mental discipline which should be a valuable treasure to draw upon in after-life. Political agitation is utterly inconsistent with the calm atmosphere appropriate for the acquisition of all kinds of knowledge, and it is against all the traditions of the life of a Sishya in this land of study. Therefore, I say, do not be persuaded to take any active part in political or controversial agitation. Do not be misled by the example of English students if it be true that they do take an active part in politics. Remember that in England the air is highly charged with politics and students there perhaps cannot abstain from breathing politics; political wisdom is easily learned in consequence of its great abundance there. Bear in mind that in India the circumstances are different, and it would be wise to leave politics to the mature man. The time will come, only too soon, when you will have to rely on your own guidance. So long as you are students, be guided by your parents and your teachers as every true son aud Sishya should be.

In replying to the Toast of "The Madras Christian College," Mr. Russell said—

You have heard the work of the College described from the outside, from the point of view of an interested observer, from the side of the sympathetic public. It is my duty to speak of it from within, from the side of the responsible management. In discharging this duty my line of remark will be determined by the two most prominent occurrences affecting the College in the year that has passed since last we met in this Hall to celebrate College Day. These two occurrences are

the publication of the new University Regulations with the sanction of Government, and the framing by the College authorities of a definite scheme for the improvement and extension of the College buildings.

With regard to the first of these,—the new University Regulations,—I have this to say, that in their entirety and in some of their most outstanding features those of the College Staff who represent the College on the Senate of the University not only are not responsible for them but offered in Committee a strenuous opposition to some of the principles embodied in them. You know that we have been taunted with being " the least zealous supporters of University reform ; " but the Professors of this College who are Fellows of the University may claim, I think, to know something of the conditions of education in South India, and perhaps considerably more than some of the keenest advocates of reform. Anyhow, we have sufficient wisdom to know that all change that may be proposed has no right to claim for itself the name of reform.

Now, with regard to the Regulations, I say that some of them are good ; others are of doubtful value ; and yet others are thoroughly and demonstrably bad. I shall particularise. I regard as good the raising of the standard in English in the Matriculation and the B.A. examinations; also as good the attempt to lighten the course for the F.A. or Intermediate examination ; also the introduction of practical Physics for the B.A. in Branch II ; and the establishment of laboratories in Physics, Chemistry and Natural Science for junior students. The changes that I regard as of doubtful value are all those that establish a highly specialised course of study immediately after Matriculation. The features that I regard as thoroughly bad—and here I know that I speak for my senior colleagues as well as for myself—are, first, that Mathematics more advanced than the Matriculation standard cannot henceforth be taught except along with laboratory work. It is surely an amazing thing that a man at Cambridge can become a Wrangler without ever doing a day's work in a laboratory, and that here in South India we should refuse to teach Mathematics unless a student works in a physics and a chemical laboratory. Another thoroughly bad feature of these new regulations is the establishment under them of Honours Courses immediately after the Intermediate Examination. We resisted the adoption of this principle with all our might, proposing and advocating the alternative of post-graduate study.

The Professors of a College which is, as some of you know, the only College of the University that is endowed for advanced study, are not likely to be men to object to advanced and specialised study at the proper stage.* I claim, too, that the Professors of this College have,

* The Endowment here referred to is a sum of Rs. 67,500 given by the Rev. Alexander Miller, D D., for studentships, to which graduates of the College proceeding to the Master's degree are appointed.

probably, individually and jointly, a wider experience of the Universities of the world than those of any other College of the University,—experience not of the Universities of Scotland alone, but also of England, and of Germany; and something more than a bowing acquaintance with those of Italy, America, and even Japan. Now, it was out of that experience and our experience of education in India that we resisted the introduction of Honours Courses immediately after the Intermediate Examination.* We trusted that Government would exercise its power of revising the Regulations presented to it for sanction, and would take the necessary steps to have these objectionable features removed from the scheme of reform; but, as you know, Government were not left sufficient time in which to exercise their revising power with the result that we have to accept the Regulations—with their good features and their bad—and to proceed to make the best of them. I regard it, however, as a great misfortune. A Commission, as you know, was appointed some years ago, in 1902 I think it was, with a most distinguished Oxford man as President of it, and those very features of our new Madras University Regulations which I have described as bad are specially condemned in their Report and recommendations.† What, I ask, was the use of spending time and money on a Commission, if their recommendations were to be flouted and ignored in the way that they have been?

I come now to speak of the scheme for the improvement and extension of the College buildings, and I wish to say at once that this scheme was not framed exclusively out of regard for those new Regulations which I have been criticising. For years it had been plain to some of us that our accommodation must be improved. The work of doing this has had to be delayed because other developments were more urgent. Thus, in the last six or seven years, we have had to find a very large amount of money from private sources to equip the College with Hostels. But the Report of the Commission appointed to inspect the Col-

* I may say that Dr. Miller refrained from lodging a formal protest against the introduction of Honours' Courses only because he believed that Government would remove from the Regulations a feature of the scheme of reform which if it comes into force will not only be exceedingly costly, but is bound to have a most injurious effect upon what ought to be the main part of the teaching work of the Colleges, whether Government or Aided. Dr. Miller's colleagues who were members of the Committee recognised that it would be futile, in view of the tone and temper of the majority, for any of them to lodge a protest. They were forced, therefore, to confine themselves to an attempt to secure such modifications of the scheme as would render it less disastrous in its general effect than it was in its first form calculated to be. As these Honours' Courses are not to be taken up till July 1911 there is ample time for Government to take the steps necessary to secure a change in the Regulations. J. M. R.

† See paragraph 173 of the Report of the Universities Commission, 1902, and summary of Recommendations, *Examinations for Honours.*

leges, together with the publication of the new Regulations, made the task of improvement and extension imperatively urgent.

Now, will you have patience with me as I give you some figures to make clear to you the importance of what we are proposing to do? I look at the Balance-sheet of the Madras Christian College for 1906 and I find that it owns property and has funded capital (endowments for most part that cannot be diverted from certain specified purposes) amounting to Rs. 7,52,000. I know that some of the property on that Balance-sheet is entered at rather a low figure, so that when I add to the figure on the Balance-sheet the value of the new property acquired this year I may say that our Balance-sheet for 1907 might not improperly be made to show Rs. 8,50,000. To this we have to add the value of the property which belongs, not to the Madras Christian College, but to the United Free Church of Scotland, which gives us the use of its property, namely, the whole Esplanade front of the College building, this handsome Hall in which we are assembled, and College Church. I do not think you will regard it as an excessive estimate if I put down the value of all this at Rs. 1,50,000. We thus get Rs. 10,00,000 (£66,666-13-4) of sunk capital and invested funds. (And here I may mention that only some two months ago this Hall and the other properties of the United Free Church Mission were confirmed in the possession of the United Free Church of Scotland by Lord Elgin's Commission. This, as some of you know, became necessary as the result of the famous House of Lords' decision of 1904.)

But to resume, I have shown you that the Madras Christian College represents a capital of ten lakhs. But that is not all. If we could capitalise as an endowment the Home Grant of Rs. 30,000 (£2,000) a year, which, as a matter of fact, we cannot do, and invest it at 3 per cent., we should have ten lakhs more. That is to say, the Madras Christian College represents 20 lakhs of rupees of sunk capital, invested funds, and revenue from Britain that might be capitalised (£133,333-6-8). Over those 20 lakhs the College Council and the 'Supreme Governing Body' in Scotland have absolute control, except for some inconsiderable Building Grants given to the Hostels which have not yet run for 20 years. I do not say that for such an institution as this 20 lakhs give you wealth beyond the dreams of avarice. Nothing of the kind: for a College of a University, judged by Western standards, we are exceedingly poor. But you can see that we represent an interest of some little importance in the field of education in South India: indeed, I may claim that we represent the biggest single non-Government interest in the University.

If you will give me time I shall show you that it is even larger than I have already stated. Take the annual Government Teaching Grant and capitalise it so as to yield 3 per cent., and you have other

10 lakhs, that is, in all thirty: and take the annual fee-income of School and College on the average of the five years prior to this year and capitalise it, and you have twenty-five lakhs more. I shall give you the odd five lakhs for adjustment, and be content to affirm that as a going concern to-day the Madras Christian College may in this way be said to represent the equivalent of a capital sum of half a crore of rupees (£333,333-6-8).*

Now, I say this in no spirit of boastfulness,—God forbid that I should harbour or exhibit such a spirit,—but my point is, or rather my two points are, first, that an interest, a concern, of such magnitude is worth improving, if improvement is needed, as it is; and, second, that those responsible for the management of such an interest would be very unenterprising, or even culpably negligent, if they stood idly by while its value was allowed to depreciate from any cause whatsoever. A *laissez faire* policy is the last thing that we should dream of pursuing; and so it is that the College authorities resolved formally on report a year ago to undertake a speedy re-adjustment of things and to make such enlargement of the buildings as the requirements of a new time plainly called for.

You are aware that we estimate the cost of the proposed extensions at Rs. 2,60,000 (£17,333-6-8); and many of you have been asking me where the money is to be found. Well, I think it will be found. The scheme has not been before the public either here or in Britain for many months,—in India it is only weeks,—and already we can reckon on Rs. 80,000 from private sources. To this I have now to add Rs. 50,000, the sum which Government have been pleased to allot to us from the special grant given by the Government of India to aid University education. (And here I would take this opportunity of publicly thanking Government on behalf of the College authorities for this allotment). With the Rs. 80,000 from private sources and the Rs. 50,000 from Government, we have thus one-half of what we need. It is, however, the second half that will be most difficult to get. But I think we shall get it. In the first place, the College Council trusts that Government may be pleased in the next year or two to bring up the grant to at last one-third of the total of our proposed outlay. Then, Gentle-

* If the income of the College drawn from Britain and from India (in grants and fees) were capitalised in the way I have indicated, the College would then be entirely independent of outside assistance and would be able, assuming that expenses did not increase, to give free education,—a result not at all desirable At the same time, if it were more largely endowed, the College would have a greater degree of stability. To estimate the value of the College as a property it would be approximately correct to say that it has a capital of ten lakhs and that that amount of capital earns Rs. 30,000 in Britain and has for some years earned Rs. 1,05,000 in India. These earnings are of course entirely absorbed in carrying on the work of the College. There are no profits. J. M. R.

men,—former Students, and present Students,—you have yourselves in a few weeks subscribed no less than Rs. 12,000, and from the heartiness and, indeed, in many cases, the spirit of pathetic gratitude and devotion in which the subscriptions have been sent in, we are justified in believing that you,—you here to-night in this Hall and the thousands of former Students of the College scattered throughout the peninsula,—will do *five* times as much. And that is my estimate of what you will do. If Government bring the grant up to at least one-third; and if you, former and present Students, subscribe, let us say, Rs. 50,000, I believe that between us in the course of the next year, say, we shall be able to get all the rest from the other friends of the College in India and from our friends in Britain and other parts of the world.

Now, I have almost finished. I have given you dry figures and estimates. Please do not suppose that in dealing with these very mundane details I am forgetting what is the ultimate end and object of all the work of the College. You yourselves know that it stands here for no sectarian end, and for no purpose of selfish aggrandisement. It has stood amongst you for the past seventy years,—on its present site, for sixty. If the people of Southern India did not know it to-day and the character of its work, it would surely be an amazing thing. But you do know it: and whatever criticism may be passed upon the College and whatever defects it possesses, it stands to-day, I believe, for all that any National College can ever attempt to attain to. It stands to-day, as it has stood through these receding years, for the uplifting of the people of Southern India,—for the bringing of them forward into all true knowledge,—for the development in the youth of the land of those qualities of self-restraint, self-reliance and right judgment, by the exercise of which they may be enabled not only to guide their own lives wisely, but may with advantage participate in the direction of the affairs of a great people; it stands for the shedding abroad amongst the multitudes of this land of the blessed light of the full-orbed truth. If you know of any higher aim for an institution of learning, I confess I am ignorant of it. It is the belief that the whole work of the College is calculated to accomplish the end which I have so inadequately described that sustains those who year out year in spend themselves for the youth of Southern India.

THE health of Dr. Miller was proposed by Dr. S. Swaminathan. He was conscious of the embarrassment of his position, as eulogy of Dr. Miller and eulogy of the Christian College were substantially the same thing; and the praise of the College had been eloquently dealt with in the Chairman's speech. But he could not let the occasion pass without testifying for himself personally and for the old students of the College, as a whole, to the incalculable debt owed by South India to this great master and pioneer of education.

In the lamented absence of Dr. Miller, a formal reply to this toast was impossible. But the acting Principal (the Rev. George Pittendrigh) read the message sent by Dr. Miller especially for College Day, the full text of which appears elsewhere in this number. We may add, as Mr. Pittendrigh added at the time, for the relief of those to whom the concluding sentences of that message might bring anxiety, that there is good reason to hope that Dr. Miller's forebodings as to his own health will be happily falsified, and that in the future as in the past College Day will bring to us from his pen if not from his lips some word of counsel and encouragement.

In proposing the toast, "Our Young Friends," Mr. M. Chengaiya, Public Prosecutor, Nellore, said:—

One of the characteristic features of the College Day celebration year after year has been the attempt on the part of the former students of the College to meet the present students on a footing of equality and fellowship, to tell them how deeply their elder brethren are interested in their progress, and to wish them all success in their careers at College and welfare in after-life. And this is as it should be. There is a continuity in the life of a people, and young men are the hope of the future in every land. It is therefore not surprising that the manner in which the present students equip themselves for the battle of life is a matter of supreme concern to the generations of men that have seen more of life and its difficulties than those now passing through their various courses at college. There are a great many things on which one may be tempted to speak in this connection. I will content myself with pointing out to my young friends that a great deal of their usefulness to themselves, their families and their countrymen, will depend upon the manner in which they utilise their opportunities as students. It is unnecessary to say that everything will be right so along as a student follows the daily routine of his work diligently and regulates his conduct with reference to the discipline of the College. There is however one matter at the present time which naturally forces itself upon his attention. And that is as to what part he should take in politics.

It will be conceded, on all hands, that every student may and must be allowed to study not only the historical events of the past, and the glories and achievements of men that lived centuries ago, but also what goes on around him at the present moment. The force of events is irresistible and cannot but be so to comparatively young minds. This is not a situation for which our young men are responsible. The political agitation carried on by their elders has brought about a state of things in this country which cannot fail to tell on the eager and enquiring minds of young men. A great latitude should therefore be al-

lowed to them to study with interest and enthusiasm the political events of the day and to watch carefully the progress of the people in their political and social existence. But study and observation are one thing and conclusions and opinions are another, while action and demonstration are clearly distinguishable from both. It is this distinction that must be steadily kept in view.

Students' years are years of preparation not only in respect of the acquisition of knowledge, but also in respect of the formation of character and the slow formulation of definite views. While, therefore, learning with interest and care what their elders are attempting to do for their countrymen and what success their efforts are achieving, students should refrain from drawing conclusions of their own, which may have a far-reaching effect, and should determine not to manifest their approval or disapproval in a manner tending to confound every one concerned.

There is no doubt that much of the difficulty experienced by our young men in prescribing for themselves the limits of their connection with politics is due to the want of unanimity among their elders as to what is the proper share of students in politics. It is no wonder that these elders are unable to agree upon this point; they have proved unable to agree upon such a matter as the formal proposal to the chair of the President-elect of the Congress.

This difference among the elders, so far from leading to the inference that there is no limit whatever to the share that students should have in politics, only points to the magnitude of the questions involved. It would, under these circumstances, be right on the part of the students to refuse to follow either view or to take any positive step likely to divert the best part of their attention from their immediate concerns and involve an undue strain on their emotional faculties, so early in life.

As regards the students of this College, there is no doubt that under the kindly care and guidance of the body of professors and teachers working for the highest benefit of their students, they will be able to strike for themselves a reasonable mean between the two extreme views and so conduct themselves as to become, each in his way, useful and worthy citizens.

MR. P. CHENCHAIYA, of the Fourth College Class, replied to the toast in the following terms:—

At no time in the annals of the College had the students better reason to feel the need and appreciate the worth of to-day's proceedings than this year. Usually the horizon of the average college student is bounded by the routine of his intellectual pursuits, undisturbed by ex-

ternal forces. This year, on the other hand, the insulating circle has been broken through and the students, in unison with the generality of cultured India, have come within the range of the grand patriotic reaction of whose activity there are unmistakeable signs around us. Before them has arisen the vision of United India taking its place in the march of civilisation. Naturally the inrush of new ideals and ideas is attended with the liberation of a great deal of enthusiasism, which, unless subdued to the influence of sober judgment and wise control, is likely to place the student in a position of grave danger. Once or twice in the course of the year the excitement has risen to a pitch intense enough to cause no little anxiety to those to whose hands our intellectual welfare is entrusted. Now, standing at the end of the year, there is hardly a student, I am sure, who has failed to recognise the large-hearted liberality and earnest sympathy which have been shown to us by our professors. There has been no imperious curbing of healthy enthusiasm, no desire to legislate for us what we ought to say and what not; on the contrary, tenderest regard to our feelings has been the prominent feature of their attitude to us. With every patriotic impulse, with every aspiratien towards national unity, the College has proved, in word and deed, to be in deep sympathy. One cannot easily forget the words of Mr. Skinner, which he spoke to us when he went to England. He asked us, in the face of all opposition and at the cost of every sacrifice, to carry on the work of progress and reform. If the College authorities were anxious at all, they were only anxious to save us from the pitfalls of misguided zeal.

Every speaker to-night has alluded to the fact that the Christian College is a national institution, in the real sense of the word. I am anxious to bear testimony to this fact, from the standpoint of a student. I shall illustrate what I mean by an example. The question, so much discussed at the present time, the Anglo-Indian problem, is absolutely unintelligible to most of us. Within the College we experience nothing but paternal care and sympathy; so much so, we are unable to imagine why the relations between East and West should be otherwise than cordial, even outside the College. May we not hope then, that with the wise guidance of our professors, with the good wishes of those who are interested in us, the deep unsettlements and fundamental reconstructions, which fill some with deepest forebodings, will for us mark the birth-throe of a broader life and nobler activity?

I have said that this celebration has a new significance to us this year. It is precious because it brings us into close contact with those whom long experience has qualified to be our competent guides; precious also, because it brings us back the voices and faces of those who like us have studied in the College and left their mark on its history; doubly precious, because it brings into this Hall the professors we

love, the persons we respect, and binds them together in the golden bonds of lasting fellowship.

In every respect happy, there is only one circumstance which fills us with sorrow. We miss the face we are most anxious to behold. We miss the presence of him who invariably used to occupy the seat of honour in this Hall. We miss the thrill of response to the loving voice which used to greet us on such occasions. We miss Dr. Miller all the more, because we need him more than ever. But love cannot be silenced. We have heard just now, with profound attention, the letter which from the first word to the last breathes true solicitude for the welfare of young India.

It only remains for me to express, in the name of present students, our heartfelt thanks to our professors for the sympathy they have shown with the wider interests of our life, and to assure them it shall be the prime endeavour of our lives to translate into practice the high principles they have instilled into us, and to be true and loyal to the traditions of the College in which we are spending perhaps the best days of our life, and of which we are so proud to be members.

NOTES OF THE MONTH.

Among the events that have happened since our last number appeared, few are more remarkable than the brief but sensational session of the Indian National Congress at Surat. By this time the facts are known to all. There is no need to go over them afresh, or to add our own censure to the chorus of condemnation from all sides evoked by the violence and unruliness of a factious minority in the Congress. But we take this opportunity of expressing our sympathy with the leaders from all parts of India in a situation of peculiar difficulty and delicacy. Not unnaturally, the majority of the members of the Congress, together with their friends and supporters outside the Congress, have felt themselves humiliated by the sorry spectacle of uproar and violence exhibited at Surat. But in our judgment the episode is not really to be regarded as humiliating. It is unquestionably disgraceful to the riotous delegates. But the dignified patience of the moderate leaders, and the emphatic disavowal given by the main body of the delegates to the aims and methods of Mr. Tilak and his clique, tend rather to enhance the reputation of the Congress. We believe that as a result of the events at Surat the Congress has already risen in general estimation. If it goes on as it has begun, it will rise still further. Hitherto there has been some uncertainty as to where the Congress stood, and how far the whole body was to be judged from the example of certain individual members. It has now been made plain that such

men as Mr. Tilak are not in any sense typical or representative of the Congress. This in itself goes far to ensure sympathy in many quarters where it has hitherto been withheld. One of the speakers at the convention on December 27th. predicted that Indian Mohammedans will feel more freedom to join the Congress movement now that the ambiguity of the past has been removed. In the same way the decisive action then taken will do much to win for the Congress the respect of English spectators both in India and in England. And if the Committee can successfully carry out the difficult task entrusted to them, and definitely reconstitute the Congress on the basis already outlined, we believe that the nett result of the discreditable proceedings at Surat will be to establish the Congress more securely in the esteem of India and in the respect of the Empire as a whole. It is gratifying, in this connexion, to notice how speedily and unmistakeably the large majority of the Madras delegates dissociated themselves from the action of those individuals who had brought this Presidency into unenviable prominence at the opening of the Congress. Some of the Madras representatives have borne, and will no doubt continue to bear, an honourable part in the work of reconstruction. The aims avowed by the convention leaders are so congruous both with the past developments of India under British rule and with the ideals that animate the administration of the British Empire as a whole, that it is hard not to feel sympathy with them. Provided there is no question of the disruption of the Empire, which would be a disaster to the whole world, the political advancement of the Indian peoples cannot fail to be a gain, not only to the Indians themselves, but to their fellow-members of our world-wide Empire. The strengthening of the National Congress, its development in sympathy with the ideals of the older members of the Empire, as likely to promote that advancement, has claims upon our sympathy and interest. To frame in detail the constitution required is no easy task; but nothing truly great, especially in political life, is easy. We shall anticipate with interest the fruit of the Committee's labours; and we commend them to the sympathy, and where it may be possible, to the practical support, of our readers.

As President of the Birmingham and Midland Institute, Lord Curzon delivered a lecture at Birmingham in December on "The True Imperialism." The words of this great Indian administrator are worthy of attention. It is true that he repudiated the idea that "India could be granted self-government on the Colonial lines." But though this utterance may not command universal assent, due weight should be given to the positive part of his address. In common with the present Secretary of State for India, he seems to be hopeful that the great English democracies will "have the sense and the insight to understand

Empire, and to incorporate it in their political formulas." For our own part, we do not consider democracy and empire by any means incompatible. Provided democracy is actuated by the right ideals, and will loyally carry those ideals to the performance of its imperial tasks, we believe that democratic imperialism is full of hope. Particular attention should be given to what Lord Curzon says on the moral basis of Imperialism. "To the people of the mother-state, Empire must be a discipline, an inspiration, and a faith. To the people of the circumference it must be more than a flag or a name, it must give them......the sense of partnership in a great idea, the consecrating influence of a lofty purpose." It is this conception that we would specially commend to our readers, as affecting the people and the future of India. Lord Curzon deprecates the possibility of our undervaluing the heritage of the past. Surely we can say that already India has received priceless benefits from her participation in the Empire. Political ideals undreamed of in her previous history, political unity and harmony never before achieved, are a heritage not to be despised. Much has been done; much is still to do; and what is the line to follow? We believe that India has her part to play in the further development of our great Empire, a part which she cannot abdicate, by seeking to withdraw from the Empire, without dishonour and loss. The Empire has already achieved momentous results; but its work is by no means at an end. The existence of a world-encircling Empire animated by the ideals of freedom, truth, and justice, is a great thing for mankind. Any member of the Empire, whether it be this country or one of the self-governing colonies or the mother-state, which heedlessly compromises the unity of that Empire, has a heavy responsibility to bear. What the future developments of the Empire may be, we can but dimly descry. But while the future is undoubtedly heavy with burdens, we believe it is also rich in promise, for Englishmen and Indians alike, here and throughout the Empire. We repudiate as heartily as Lord Curzon the "craven fears" that the doom of the British Empire is writ, like the doom of Nineveh and Babylon and Rome. "Even if God no longer thunders from Sinai, and His oracles are sometimes reported to be dumb, cling humbly but fervently to the belief that so long as we are worthy we may still remain one of the instruments through whom He chooses to speak to mankind." Viewed in this light, the Empire surely offers to all of us, of every race and creed, "the sense of sacrifice and the idea of duty,......the sense of partnership in a great idea, the consecrating influence of a lofty purpose."

LITERARY NOTICES AND NOTES.

The Village Deities of Southern India. By the Right Rev the Bishop of Madras. (Madras Government Museum. Bulletin, Vol. V, No. 3, Anthropology.) With seven plates. Price, 12 *as.*

FREQUENT tours through many districts of South India have given the Bishop of Madras the opportunity to collect a good deal of information on the subject of the religion of the common people of Southern India. As he points out in his preface, the formal works on the religions of India have, as a rule, little or nothing to say on the religion of the immense non-caste population. This is one of the many points in which Europeans have been content to look at things from the Brahmanical point of view, and to speak and write as though the lower population simply did not exist. The importance of the subject for the anthropologist, the student of comparative religion, and the missionary, hardly needs to be emphasised. This bulletin, therefore, may help to supply a real want.

Among the general characteristics of these village deities the Bishop emphasises the following:—(1) that they are usually females, (2) that animal sacrifices are common, and (3) that the Pujāris, far from being exclusively Brahmans, are drawn from all the castes, almost indiscriminately. These three features at once distinguish these village-cults from the worship of Siva and Vishnu. Under the headings of the names and characters of the deities, the symbols and images, the festivals and pujāris, and the offerings, etc., Dr. Whitehead puts together a great deal of information as to the beliefs and practice of the Telugu, Canarese, and Tamil peoples of this Presidency. The seven plates (good photographic reproductions) give characteristic examples of Iyenar temples, pictures of buffalo-sacrifice, Muneswara worship, etc., illustrative of the text.

The reader can hardly fail to be struck by the variety, and at the same time by the similarity, of these village-cults. From their names, functions, rites, etc., it is clear that we cannot identify the goddesses of the thousands of villages in South India either with one another or with the better-known deities of Hinduism. But there is what we may call a family likeness among them. Even when due allowance has been made for conscious imitation and borrowing, we can hardly escape the conclusion "that they all belong to a common system and had a common origin." But that common origin is not probably so much a matter of descent from a common ancestor, in the primitive cultus of a common ethnic stock, as that of a common response to common needs and common circumstances. Another feature that obtrudes itself is the obscenity which marks many of the legends and infects their ritual. But it is only fair to notice Dr. Whitehead's testimony that apart from

drunkenness and immorality attendant on the various festivals, this outcaste religion is not so revolting as the myths and practices of the regular Hinduism. "If the worship of Siva and Vishnu has risen to greater heights, it has also sunk to lower moral depths than the less intellectual and less aesthetic worship of the GRĀMA-DĒVATAS." Hardly less offensive than the obscenity is the brutal cruelty displayed in many of these primitive worships to the animals slain in sacrifice, and in some cases to little children. It is strange that this country, which makes such a parade of its regard for animal-life, should tolerate so much brutality in the treatment of animals.

The facts set forth in this little book inevitably raise the question, to which the author himself calls attention, what are we to understand by Hinduism? In a casual, unthinking way, we habitually class the majority of the inhabitants of India as Hindus. But if Hinduism means the worship of Siva and Vishnu, it is idle to class the Pariahs, the Mālas and Mādigas, etc., as Hindus. "The outlook of about 80 per cent. of the population [in South India] on the visible world in which they live, and the invisible world which borders closely upon it, and their ideas about GOD and religion are represented, not by Hindu philosophy, but by the worship of their GRĀMA-DĒVATAS."

To the student of comparative religion and anthropology two further points will be of interest. The first is the purely local character of the deities, both in their origin and in the scope of their supposed activities. "The village goddesses are purely local deities, inflicting or warding off diseases and other calamities. They seem never to be regarded as having any relation to the world as a whole." The second is the light they throw on the origin and intention of sacrifice. Doubtless, in the present-day theory the sacrifices are regarded as propitiatory gifts. But there are many points in the ritual inexplicable on any such view. The Bishop rightly maintains that they are evidence of an earlier view, in which the motive of sacrifice was to secure some sort of communion and identification with the god. While these cults are evidently distinct in origin from the cults of the Aryan invaders, it is possible that they furnish hints, along both these lines, as to the development of some of the cults that in process of time have come to be incorporated in the highly complex and polymorphous religions of Siva and Vishnu.

The Story of English Literature. Vol. II. Seventeenth and Eighteenth Centuries, 1625—1780. By E. W. Edmunds, M.A., B.SC., and Frank Spooner, B.A. London: John Murray, 1907.

WE have already dealt at length with this History of English Literature in reviewing the first volume. The second volume, though t is perhaps not so intrinsically interesting as its predecessor, confirms

the judgment then expressed. This History is essentially a book for young people. It is what it professes to be—a book for schools, and suitable for various grades of school life. It is thus suitable because it is at once simple and interesting. We venture to think that young people will have after a study of these volumes a real appreciation of the growth and development of our literature. The method pursued we have already explained. Three additional volumes of illustrative extracts are published along with the History, the junior for the lower forms, the intermediate for higher, and the senior course for advanced students. The method has of course its disadvantages. There is for example an air of juvenility about some of the utterances which renders the book more fitting for younger students than for older. But this we think is less apparent in the second volume than in the first. A fair sample of the style in seen is the following paragraph :—

'Swift's was the dominant mind during the first years of the eighteenth century; his hand was on every plough, his influence felt in every movement. He was the bitter and unceasing enemy of all humbug, all pretence, all self-complacency. Everyone feared him; none understood him. His fierce sincerity dismayed friend and foe alike. For a few short years only did the world smile on him. He had only himself to blame; the scornful superiority, the bitter condemnation of his enemies, the impatient desire to obtain preferment which his Tory friends would not give, the mysterious disease which tortured him through life; these did not make for happiness, did not help him to see the brightness of life. The politer arts of an Addison and the underhand shifts of a Defoe were equally impossible to the tactless and contemptuous genius upon whom the world took a full revenge for the many insults he showered upon it.'

SOME LATIN SCHOOL BOOKS.

Blackie's Illustrated Latin Series. London: Blackie and Son.

(1) *Caesar's Gallic War, Book V.* Prof. J. Brown, M.A., 2*s.*

(2) *Cicero's First Oration against Catiline.* Prof. C. Haines Keene, M. A., 1*s.* 6*d.*

(3) *Ovid's Metamorphoses, Book I.* E. Ensor, B.A., 1*s.* 6*d.*

Blackie's Latin Texts. London; Blackie and Son.

Caesar, Gallic War, Book V. W. H. D. Rouse, LITT. D.

THE Illustrated Series is under the general editorship of Professor Tyrrell, which in itself affords a presumption of excellence. The general plan which is common to all the volumes of the series is to furnish a text for use in schools, not only supplemented by a convenient intro-

duction, but copiously illustrated. The introductions deal with the obvious topics—the career and personality of the author, his writings as a whole and the particular work here presented. They are marked by the increasing thoroughness that characterises modern school editions, but are probably no better and no worse than other contemporary series. The illustrations are of very unequal value; their utility would depend largely on the teacher of the class. In the case of Caesar's Commentaries, the sketches will perhaps serve to give a boy a more life-like picture of the events set forth; though even here it may be doubted whether they are really needed except for technical points like the equipment of a legionary or the structure of a catapult or *ballista*. For the ambuscade of a Roman column, the defiance of Gallic horsemen, and the like, Caesar's narrative is too vivid to need illustration, except for dull wits, or to accept it, unless from the most skilful pencil. But the use of really fine reproductions of vase-paintings and classical statuary is to be commended, as helping to link together the literary and plastic documents of antiquity, and to develope in the children who study the text an appreciation of the monuments of classical art. The prose texts are further supplied with exercises, sufficiently related to the various chapters to test and assist their assimilation, and make the work of translation minister at the same time to the improvement of composition.

With regard to the texts selected, we confess to a shade of misgiving in the case of Ovid. We yield to none in our admiration of his powers as a story-teller; but the ends to which he gave his powers may be deplored. We think the *Metamorphoses* is not the happiest selection to make from his writings for the use of schools. The *Oration against Catiline* forms a striking introduction to Roman oratory. It brings into high relief the contrast between ancient and modern standards of taste; but the style, the invective, the general command of the armoury of oratory, make the Ciceronian remains imperishable. Probably of the three it is Caesar who will most appeal to boys; and the strength of his personality justifies it. We are far from sharing the worship of Caesarism that is current in many quarters to-day. But there can be no question that Caesar himself is one of the world's great masters. Reading the Commentaries, you know not which to admire the more, the military and administrative skill that performed the exploits, or the literary genius that has recorded them. The Fifth Book has the special attraction (for English boys) of dealing with the invasion of Britain.

Dr. Rouse's text of the Fifth Book is unpretentious; but we find it attractive. A succinct introduction is followed by a plain text. It is obviously inexpensive, and not bulky. We should like the complete Commentaries in the same size, but with a stronger cover.

LITERARY NOTES.

THAT the late King of Sweden had a literary bent is well known, but it is hardly recognised that he was one of the most prolific writers of our time. Mr. R. Nisbet Bain tells us that there is no branch of learning in which he was not keenly interested, and to which he did not contribute something of permanent value. The mere titles of his works fill at least twenty large octavo pages of bibliography. He wrote poetry, books of travel, scientific and philosophical works, but, above all, history, and it is as a historian that Oscar Fredrik will probably be best remembered in the world of literature.

THE literature of the East cannot any longer be said to be a sealed book. The day of large treatises was yesterday, to-day it is the short and popular volume. The latest book dealing with Indian literature is one by Mr. Ernst Horrwitz, entitled 'A Short History of Indian Literature.' A reviewer says 'no beginner will be content with this book, and by the time he has read it, he will be prepared for further study.'

MANY have read with pleasure 'The Lady of the Decoration.' Few books have had a more interesting history. It was published anonymously and is simply a collection of letters from a lady who spent a few years in missionary work in Japan. The sales during the first month did not exceed 800 copies. But it won its way by its intrinsic interest, and before long several editions were exhausted. By December, 73,000 copies had been sold, and in all probability the sale to-day exceeds 100,000.

THE first volume of the Cambridge History of English Literature, already noticed in our columns, has now been published. It is issued at nine shillings net. The sub-title of the first volume is "From the Beginnings to the Cycles of Romance." Volume II will be published early this year and will include the period from "Piers Plowman" to Chaucer and his school.

A NEW issue of Rossetti's poems is announced. It is a one volume edition, and will doubtless help to popularise one who has never succeeded in attracting the multitude.

THE *Bookman* announces that Mr. G. K. Chesterton is engaged on a monograph on Charles Kingsley for the English Men of Letters series, to which he has already contributed a most interesting study of Browning. Few, if any, writers to-day outside the field of fiction command a wider public than Mr. Chesterton, and no one who has read his Brown-

ing and Dickens with their brilliant and illuminating paradoxes is surprised at his popularity.

THE same Magazine announces that Mr. Walter Jerrold, who recently edited Hood's poems, is now engaged on a life of Hood. Few men of literature have their memory more warmly cherished to-day than the author of the "Song of the Shirt."

THE Pentland edition of the works of R. L. Stevenson is now complete. It extends to twenty volumes, and has been edited by Mr. Edmund Gosse. The work is a worthy memorial of one of the greatest among our modern writers.

THE writer of "Notes from Cambridge" in a recent number of the *Athenæum* has the following paragraph on recent losses in the University.

"The beginning of the term was saddened by the loss of Dr. Adam of Emmanuel, whose place in his College and in the University will be, indeed, hard to fill. Remarkable as a scholar and thinker, he was equally distinguished as an administrator, whilst his attractive personality made him many friends. In Mr. Wyatt Davies of Trinity the University has lost a man less widely known, who is, nevertheless, equally regretted by his circle of friends. As an historical teacher, whose merits were never sufficiently recognised by his College or University, he did very valuable work; and in society he was acknowledged to be one of the few Cambridge men who have any pretension to real humour. His pungent sayings will long remain in the memory of his friends, but no one can recollect any really bitter remark from his lips."

THE Rev. Theodore F. Wright, PH. D., the Hon. General Secretary for the United States of the Palestine Exploration Fund is dead. His death occurred in the Mediterranean while he was *en route* from Naples to Alexandria, with a view to spending some time in Egypt and Palestine. America has taken a prominent part in exploration and Dr. Wright will be greatly missed.

A MANUAL of Church of England work throughout the world has been prepared by Canon Walpole and the Rev. C. E. Barton, and will be published under the title of 'A Handy Atlas of Church and Empire.' The volume will doubtless be of considerable interest and probably of value to members of the Church of England; but is not the title a misnomer? The Empire is for all; the Church, being limited to the Church of England, is for a section.

The Third International Congress of the History of Religions is to be held at Oxford in September. The sections comprise the following :— 1. The Lower Culture (including Mexico and Peru). 2. The Chinese and the Japanese. 3. The Egyptians. 4. The Semites. 5. India and Iran. 6. Greeks and Romans. 7. Germans, Celts and Slavs. 8. Christianity.

SCIENCE NOTES.

Lord Kelvin died on 17th December at the ripe age of eighty-three. He has been so long associated with Glasgow that he is usually thought of as belonging to Scotland. He was, however, an Irishman, though of Scottish descent, having been born at Belfast. In 1832, his father was appointed Professor of Mathematics in Glasgow University, and soon after that he became a student of that University at the unusually early age of eleven. As student and Professor he "lived in the University for sixty-seven years" and, in a speech he delivered on retiring from his Chair, he spoke affectionately of the memories which crowded upon him. He recalled—"The little tinkling bell in the top of the college tower, calling college servants and workmen to work at six in the morning; the majestic tolling of the great bell wakening at seven o'clock professors (and students, too, in the olden times, when students lived in college); then, again, the lively little tinkling bell calling the professors and students of moral philosophy, and senior Greek, and junior Latin at half-past seven to work in their class-rooms. Woe to the student of Latin who reached the door ten seconds after the quick little bell's last stroke. He was shut out by the doorkeeper unfailingly ruthless, by inexorable order, and had to wend his way through the darkness to his lodging, sorrowfully losing the happy hour's reading of Virgil, or Horace, or Livy, with his comrades, under their bright young Professor, William Ramsay, and knowing that he had got an indelible black mark against his name."

From Glasgow William Thomson went to Cambridge where he graduated as Second Wrangler. It is told of one of his examiners that, speaking of the inadequacy of the Tripos examination as a test of merit, he remarked that the Senior Wrangler was "unworthy to cut Thomson's pencils for him." During his student days at Cambridge he began to make important contributions to science. His first paper was on Fourier's Expansions of Functions in Trigonometrical Series and his second on the uniform motion of heat in homogeneous solid bodies and its connection with the Mathematical Theory of Electricity. These were followed by a number of others which soon attracted notice both at home and abroad. The great French scientists of the

day were among the first to recognise their value and got him to write for their journals. While thus busily employed, he distinguished himself also in open-air sports, winning the silver sculls and rowing in the winning boat in the Oxford and Cambridge Boat Race. In addition to this, he was President of the Cambridge University Musical Society. He completed his student career by going to Paris, where he worked for some time in Regnault's laboratory.

In 1846, Lord Kelvin was appointed Professor of Natural Philosophy in Glasgow University. Continuing the research work he had begun so brilliantly, he contributed papers of first-rate importance at the rate of over five each year to different societies and scientific journals. The most famous of these earlier papers are on the nature of heat. Count Rumford and Sir Humphry Davy had shown by experiments that heat could not be a material substance, but no one appreciated their work till Lord Kelvin explained its significance. At the same time Joule took up the question and not only showed that heat must be a form of ènergy but measûred it in several ways which gave concordant values. Lord Kelvin co-operated with Joule in further experiments on the nature of heat and by the application of mathemacal analysis to the results obtained developed the science of thermodynamics. In 1852, he crowned his work in this direction by announcing his discovery of the principle of the dissipation of energy.

Not less important than his scientific papers was the treatise on Natural Philosophy of which Lord Kelvin was joint-author with Professor Tait of Edinburgh, and of which the first volume was published in 1867. This great work, usually spoken of as "Thomson and Tait," or by the student as "T. T′" well deserves to be called epochmaking, as it unravelled the whole subject of dynamics and expounded its principles with the clearness and insight of master minds. Although dealing with such an abstruse subject, it is not without its humorous touches, as when the authors speak of "neither seeking nor avoiding mathematical exercitations," or when Tait writes erratums for errata because Thomson used momentums for momenta. It was at first intended that a series of volumes should be produced, dealing with all the branches of mathematical and experimental physics, but only the first two volumes were published. The authors found that the preparation of these two volumes took so much time that they had to make their choice between devoting their spare time to the subsequent volumes or to original research and they preferred the latter. Besides this, they came to realise that the publication of an authoritative work on experimental physics was not altogether to be desired. The

writings of Aristotle undoubtedly retarded the progress of science and probably those of Newton had the same effect. No one now regrets their decision. The great volumes of Mathematical and Physical Papers by Kelvin and Tait which have been published by the Cambridge University Press form a more valuable contribution to the world's heritage than any treatise could have been.

THE laying of the first Atlantic cable brought Lord Kelvin prominently before the public. He was from the outset a firm believer in the possibility of such a cable and did much to counteract the influence of such croakers as Sir George Airy who declared that it was a mathematical impossibility to submerge a cable in safety at so great a depth and that if it were possible no signals could be transmitted through so great a length. After several failures the first cable was successfully laid in 1858. For the receiving of the signals sent through the cable Lord Kelvin invented his mirror galvanometer, an instrument which indicates that a current is flowing through it by the movement of a ray of light reflected from a mirror. The instrument is so sensitive that a very weak current will produce an appreciable movement. It was constantly used by Lord Kelvin while laying the cable to test for continuity and insulation and to interchange signals. Unfortunately for the life of the cable, the electrician who was put in charge of it after it was laid preferred to use another instrument actuated by means of currents of high potential obtained from induction coils. This broke down the insulation of the cable within a fortnight, and it was not till 1865-66 when the second and third cables were laid that telegraphic communication across the Atlantic was permanently established. To show the sensitiveness of Lord Kelvin's galvanometer Mr. Latimer Clark had the two cables joined at the Newfoundland end, thus forming a circuit of 3,700 miles. He then put some sulphuric acid in a silver thimble with a piece of zinc and with this tiny battery sent a signal across the Atlantic and back again. The deflection obtained was sufficient to cause the spot of light to move over the scale a distance of more than twelve inches.

SENSITIVENESS was, however, not the only merit of Lord Kelvin's galvanometer. The sending of a signal through a cable was found to be a process like the charging of a Leyden jar which took an appreciable time. Signals followed one another like waves and it was only by means of the mirror galvanometer that the arrival of one wave could be clearly indicated while the beginnings and ends of other waves were still on the cable. Subsequently Lord Kelvin invented the syphon recorder by means of which the hitherto transient signals could be automatically written on a strip of paper. In this apparatus a light coil of

wire is suspended between the poles of a magnet, and connected to a fine glass syphon, one end of which dips into a reservoir of ink, while the other is directed towards a strip of moving paper. When the signals from the cable pass through the coil, the poles attract or repel it according to the direction of the current and the point of the syphon draws a wavy line on the paper. To obviate friction the ink is electrified by a small machine worked by clockwork which causes the ink to spurt out in fine drops against the paper. This clockwork at the same time pays out the paper on which the message is received. The recorder made its first public appearance in 1870 at a soirée given by Sir John Pender, when Lady Mayo despatched a message to her husband in India at half-past eleven and received a reply before midnight.

ANOTHER instrument in general use with which Lord Kelvin's name is associated is the mariner's compass. In 1874 he began an article in *Good Words* on the mariner's compass, but to the surprise of his readers the second part did not appear till five years later. While writing the article he became alive to the faults of existing compasses and set about designing improvements which made his compass practically a new instrument. He reduced the weight and at the same time increased the moment of inertia by distributing as much of the weight as possible at the circumference of the card and instead of one magnetic needle he used a number of small magnets symmetrically arranged round the pivot. This gave steadiness at sea on account of the great moment of inertia, and certainty of pointing on account of the small weight and consequent reduction of friction at the pivot. It also secured the possibility of correcting for the semi-circular, the quadrantal, and the heeling errors arising from the magnetism of the ship by the aid of magnets and masses of soft iron placed at or near the binnacle. "When there seemed a possibility of finding a compass which should fulfil the conditions of the problem," says Lord Kelvin in his "Popular Lectures and Addresses," "I felt it impossible to complacently describe compasses which perform their duty ill, or less well than might be, through not fulfilling these conditions." The story is told that he sent his compass to Sir George Airy, at the Royal Observatory, for his inspection, and that Sir George after examining it, shook his head and ejaculated, "It wont do." When Lord Kelvin heard of this he merely remarked, "So much for the Astronomer-Royal's opinion." The Admiralty also rejected the invention. Now it is in universal use.

LORD KELVIN was an experienced yachtsman and spent many summer days on his schooner *Lalla Rookh*. During some of these

trips he experimented on apparatus for deep sea soundings. Instead of the ordinary lead-line he used steel pianoforte wire and ascertained the depth by recording the water pressure either by chemical action or by the compression of a spiral spring. The wire slips through the water so easily that "flying soundings" can be taken while the ship is going at full speed, a great advantage over the old method of "heaving the lead." There is a story that Joule saw a bundle of this wire in Mr. James White's shop in Sauchiehall Street, Glasgow, and Lord Kelvin explained that he intended using the wire for sounding purposes. "What note?" inquired Joule. "The deep C," was the reply. Latterly Lord Kelvin devoted his talents as an inventor chiefly to the designing of electric measuring instruments. These may be divided into four classes—electrometers, electromagnetic instruments, electrodynamic instruments, and recording and integrating instruments. By these instruments exact measurements of currents and differences of potential can be made, whether these be small or great.

MORE important even than his inventions were Lord Kelvin's contributions to electrical science. "Here," as a recent writer says, "he reduced chaos to rule and order. Previously every experimenter gave results in terms of the instruments he used, and no comparison could be instituted. Notions regarding voltages and currents were vague, and people even talked about quantity currents and intensity currents as if they were distinct kinds of currents. Mainly through Lord Kelvin's exertions the whole system of electromagnetic measurement has been introduced and perfected." In other departments of physical science Lord Kelvin has made contributions of the highest value which we have not space to mention, notably in hydrodynamics, thermodynamics and elasticity. A question in which he was greatly interested was that of the age of the earth, and he came into conflict with some prominent biologists and geologists as to the period during which life could have been possible on it. Regarding this, the *British Weekly* publishes the following letter from Lord Kelvin to Professor Orr of Glasgow which is believed to be his latest utterance on the subject:—Netherhall, Largs, January 29, 1906. Dear Professor Orr,—Absence from home last week has prevented me from sooner answering your letter of January 19. I do not think there is any serious probability in the suggestions of Professor Darwin and Mr. Wetham, that either the heat of the sun, or the underground heat of the earth, is practically due, in any considerable proportion, to radio-active matter. The gravitational theory is amply sufficient to account for the heat of both bodies, and of all the stars in the universe, and it seems almost infinitely improbable that radium adds practically to their

energy for the emission of heat and light. It may be, indeed, more probable that the energy of radium may have come originally in connection with the excessively high temperatures, which we know to have been produced and to be at present being produced, by gravitational action throughout the universe. You will find a good deal more on the subject, of later date than the passage to which you refer, in pages 10 to 131, vol. II., of my "Popular Lectures and Addresses," and in the "Philosophical Magazine," 1899, first half of the year, page 66, making a strong body of evidence that the age of the earth as an abode fitted for life cannot probably be vastly greater than 20 million years. Most of this evidence would not be seriously affected even if radium concurred appreciably with gravitation in producing the heat and light which we have at present in the universe.—KELVIN.

ONE who knew Lord Kelvin well describes him as having "a high and lofty brow, a soft and flowing white beard, with fine features and a kindly smile. . . . Absolutely unspoiled by his many honours and retaining to the last his natural simplicity, kindliness, and charm, Lord Kelvin well deserved the verdict which Huxley passed upon him after a memorable controversy, 'gentler knight never broke lance'." Another, speaking in Glasgow after his death, said:—"I desire to-day and in this place to mention that about this great scientist which lay deeper even than his intellect. No one could know Lord Kelvin without recognising the simplicity and beauty of his moral character, and no one could have the opportunity of speaking with him about the ultimate things without learning the sincerity and reality of his religious faith. I remember—to mention but a single incident—his once quoting (in French) during a conversation, the well-known utterance of Laplace about having "no need for the hypothesis of God," and then adding, "Well, I find that I have constant need of that 'hypothèse'." It was said in a way that revealed a real root of his thinking, as it was also of his life. There was about Lord Kelvin's whole nature—intellectual, moral and religious—that harmony which only the really great possess and which they possess only when they are good as well as great."

RECENT PERIODICAL LITERATURE.

THE *Contemporary Review* for December opens with an article on 'The Kaiser and his Chancellor,' by Dr. Friedrich Dernburg. The brilliant and cordial reception given to the German Emperor and Empress in England seems to have made a deep impression in Germany. How should British statesmen and the British public regard the peaceful and friendly professions of the Emperor, and what guarantee do these offer for

future peace? In order to obtain answers to these questions, says Dr. Dernburg, we must try to realise the conditions of Germany and the place of the Kaiser in the government of the German Empire. There exists in England, he says, a widespread opinion that Germany is easily governed: that a very slight pressure of the Imperial hand is sufficient to give direction to the ship of state. No view, he says, could be more mistaken. The ease with which public opinion can be organised on any great question in England is altogether foreign to Germany. This difference between the two countries is due, Dr. Dernburg says, to the different circumstances under which they have developed. The trend of English history has been centripetal, that of Germany centrifugal. The German Empire is not a single State but a federation of States, and throughout the thirty-five years of its existence there has never been obtained from votes dependent on universal suffrage a stable majority on which the Government could lean. The power of the Press in Germany has no common centre; and the unity of the Empire is represented by the Kaiser and his Chancellor.

Dr. Dernburg refers briefly to the relations that have existed between the Kaiser and his successive Chancellors, and points out that in the eyes of the German nation the Kaiser is more responsible for the choice and support of his Chancellors than his Chancellors are for the proceedings of their Imperial Master. So long as the Reichstag by its everlasting divisions shows itself unfit to take a share in the Government, so long, says he, must the Emperor continue to be in reality his own Chancellor. The Emperor has declared his conviction that the peace of the world depends on a good understanding between England and Germany, and this, Dr. Dernburg would have us believe, is the mind of the German people.

Mr. W. T. Stead contributes 'Impressions from the Hague,' being notes of the impressions produced on him by the delegates whom he met at the recent Conference. The first and deepest impression left on his mind was the truth of St. Paul's saying that God hath made of one blood all the nations of the earth. The only attempt, he says, to put a disability upon Asiatics emanated from the British delegation; but Mr. Stead is not always to be trusted when he makes disparaging remarks about his own countrymen. The second impression left on his mind was what he describes as the existence of a common ethical conception among its members. Religion did not seem to make any perceptible difference in the moral standpoints of the delegates. The third feature of the Conference that impressed itself on Mr. Stead's mind was the very unimportant part played in it by women. Another very noteworthy feature was the important place taken by the Latin-American delegates, whose character, eloquence, culture, and political capacity impressed the Conference greatly. One of the most outstanding figures at the Conference, Mr. Stead says, was Dr. Ruy Barbosa, the ambassador from Brazil.

As to the actual work done at the Conference, Mr. Stead thinks it is much more important than is popularly supposed. He concludes by saying that as 'a demonstration of the possibility of managing the common affairs of the world by an assembly representing the whole human race, the Conference of 1907 must be regarded as a conspicuous landmark in the progress of mankind towards the realisation of the Federation of the World.'

Professor Henry Jones concludes his article on 'Idealism and Politics.' He shows that Mr. Hobhouse's criticism of Idealism depends for its validity on the omission of certain considerations which are of the essence of this form of philosophy. Idealism, Professor Jones admits, would derive all things from a spiritual principle. Nevertheless, it appears to be compacted together of elements ordinarily regarded as irreconcilable. It is distinguished from all other systems of philosophy by the resistance it offers to the suppression of opposition. It would maintain contraries in all their right, and seeks to reconcile them; and it would show that differences are as original and significant as unity. Its starting

point, as well as its final goal, is the conception of 'system,' that is, of unity of differences or a One *in* the Many. Its Logic is neither deductive nor inductive. It proceeds neither from the known to the unknown, which is absurd, nor from the unknown to the known, which is impossible. It does not start from principles in the hope of deducing facts, nor from facts in the hope of discovering principles. For it all thought, the most elementary and the most advanced, is *at once* deductive and inductive, analytic and synthetic, occupied with facts *and* principles, and even negative and positive. Knowledge evolves, it says, and evolution in its hands appears as a very nest of contraries. Evolution for it implies sameness *and* change, identity throughout the whole and the constant transmutation of every part and element within the whole. To the idealist God is immanent in the universe, the very substance and truth of all finite being; and yet finite being is the more real and independent on that account. Idealism plants its contradictions at the heart of both religion and morality; and in the sphere of politics it will neither make the State subordinate to the individual nor the individual to the State. Everywhere it finds apparent incompatibilities. In this, Professor Jones contends, it but recognises the facts of existence, and thus takes an indispensable step towards comprehending them.

Professor Jones deals at some length with the Idealistic conception of the course of history and the growth of institutions as the revelation of a spiritual principle, and shows how the criticism of Mr. Hobhouse and others is made to rest on wrong presuppositions and on a discredited logic. He claims for Idealism that at the very worst it has by its hypothesis of spirit rendered obsolete the abstract methods which set the elements of individual and social welfare in antagonism to each other. He concludes with an expression of regret that English Idealists have not been able to take up and carry forward the torch that fell too early from the hands of Green.

One of the outstanding articles in the *Contemporary* is 'Liberalism and Christianity' by the Rev. John D. Sinclair—a writer not unknown to readers of the *Magazine*. It is apt to be assumed, says Mr. Sinclair, that a statesman can be a great Christian, not only with equal sincerity and fervour but with equal reason and consistency, on either side of politics—that Christianity requires a man to be upright and devoted to the public good in his public life, but that, apart perhaps from Church questions, Christianity has nothing to say as to *what is* the public good and how it is to be attained. While admitting that political differences should not separate men in their religious life nor religious differences in their political life, Mr. Sinclair thinks it is necessary to maintain that the New Testament is relevant to political debate and that there is a Christian view of the State and another view that is not Christian. He does not contend for the exalted Christian character of one side of the British House of Commons and the abandoned heathenism of the other, but he does contend that Liberal doctrine is, fundamentally, Christian doctrine.

Taking Mr. Balfour as representative of the Conservative party, Mr. Sinclair says that he is pre-occupied with institutions rather than principles. Mr. Balfour, he says, stands *within the institutions* and looks critically at the principles, using the principles mainly for the exposition and defence of the institutions, by showing, more or less conclusively, that the institutions are in fact the very strongholds of humanity, freedom, peace, and justice. Sir Henry Campbell-Bannerman, on the other hand, as a representative of the Liberal party, finds his main arguments in principles. He stands *within the principles* and looks critically at the institutions, expounding and defending the principles in their practical bearing on the institutions, testing the institutions by the principles and requiring them to come under continual review and submit to the test applied. Mr. Balfour, in Mr. Sinclair's view, teaches by implication that the value and use of the principles is to preserve and strengthen the institutions: Sir Henry, that the en-

tire value and use of the institutions is to realise the principles. There is probably a good deal of truth in this view, but we do not think the matter is quite so simple as on this view it would appear to be. It seems to us that Mr. Sinclair is here trying to fix boundaries which cannot be even approximately fixed, and that he is relying a good deal on the logic of exclusion which in Mr. Professor Jones's opinion has been altogether discredited in the sphere of politics. Besides, he does not seem to take sufficient account of the fact that the question to be answered is frequently not What? but When? It may not infrequently happen that a Conservative and a Liberal look critically at a certain institution from within the same principles, and yet are not agreed as to the time and manner of making the institution conform to their common principles.

In the latter part of his article Mr. Sinclair goes on to show that Liberalism as he conceives it is the political exposition of the New Testament. And first he deals with the teaching of Paul, whose chief service to the infant Church was probably his exposition and application of the implications of the Gospel with regard to the liberty of the human soul. Paul was insistent on the claim and the necessity for the human soul to govern itself by an inward law; and he fought, and fought successfully, against the claim made on behalf of institutions as against the primary claims and needs of the soul itself. He also contended for the equal standing of all souls in respect of the grace of God in Christ and the benefits of Salvation. All these principles he found in the Gospel of Christ, in Whose teaching, however, since it is more elemental than that of Paul, they are less easy to distinguish and define. Mr. Sinclair refers to the Apocalypse as the most explicitly political book in the New Testament, and says that it carries certain great principles of the Gospel into the region of the State with a searching relevance to present political issues which has been too little recognised. We cordially commend his article to all who are interested in political questions.

Lieut.-Col. Pollock contributes an interesting article under the title, 'Fighting to Win.' He begins by quoting the statement of General von der Goltz that 'to make war is to attack,' by which the General meant that 'the would-be victorious belligerent ought not avoidably to await his adversary, but by seizing the initiative to enjoy all the moral advantages of being himself, strategically as well as tactically, the assailant.' Colonel Pollock remarks that this view does no more than adopt the principles of Hannibal, Scipio, and other great captains of the old world; and he proceeds to show how Scipio grasped these principles when he determined to carry the war against the Carthaginians into the very heart of their country. He then goes on to point some of the lessons to be drawn from Scipio's successes, remarking that a conspicuous feature of British history has been the incapacity of successive Governments to profit from the lessons of the past. Looking at the conditions under which the huge armies of Europe are maintained, and remembering that from Crecy onwards England has time after time opposed small forces of superlative quality to immensely superior numbers, he declares that the essential requirement of Britain at the present time is the possession of a small but highly trained army—a strictly professional army 'fit to go anywhere and to do anything.'

Mr. A. A. Scott-James writes on what he calls 'Romance' as a critical canon by which to test the value of all literature and art. By 'Romance' he means that which makes literature surpass learning and distinguishes inspired literature from that which is merely elegant, that which in life gives subtlety and fineness to the spirit, so that the sensitive and apprehensive man is not in the same category as the mere man of affairs. 'Romance' is not learning, or knowledge, or practical judgment, or elegance, or culture; yet when added to these it is the quality by virtue of which genius excels ability. Here, says Mr. Scott-James, we have a test by which to try literature and art.

To the Literary Supplement Mr.

Edmund Gosse contributes an interesting article on 'Taste in Poetry and the Fate of M. Sully-Prudhomme.' Not so long ago M. Sully-Prudhomme was the favourite living poet of the French; and yet when a French literary journal sent out last year the question, 'who is the poet you love best?' he received only one vote. Is there, then, no standard in literary valuations? It must be admitted, says Mr. Gosse, that there seems to be no fixed rule of taste; but the whole study of the fine arts would lead to despair, he says, if we accepted this admission as implying that no conceivable principle of taste exists.

Mr. E. A. Foord contributes an interesting article on 'The Byzantine Empire.' The popular impression of Byzantine history, he says, is that it is a dreary story of continued disaster, degeneracy, and decline. Even Gibbon was prepossessed with the idea of the Empire's decadence, and in recent times Lecky has written of it in very contemptuous terms. Mr. Foord maintains that this view is altogether untenable. For eight hundred years, he says, the Byzantine Empire maintained itself, and preserved law and order, civilised society, science, art, literature, and commerce, amid such a chaos of anarchy as has rarely been known. A large majority of its rulers were strong and capable men, and the work which it accomplished was of vital importance for the development of the nations of Europe.

Dr. Dillon devotes the greater part of his article on 'Foreign Affairs' to the composition of the new Duma and its chances of accomplishing legislative work. He thinks the Duma will get to work and do something, but he is doubtful whether it will do just what the country needs. He accuses the Government of neglecting to protect its citizens. Russia, he says, is given over to a secret society of Terrorists against whom the Cabinet is powerless, and demoralisation is universal.

Dr. Butler replies to Mr. Lawson's article on 'Oxford Finance'; and Dr. James Macdermott deals in an able manner with 'The Irish University Question.' He throws a good deal of light on the hindrances which have been placed in the way of a satisfactory solution of the Irish University problem by Trinity College, Dublin, and he concludes that the settlement of the question cannot be left to any church, body or university, but must be taken in hand by the State itself. Mr. Francis de Pressensé writes on 'France, Morocco, and Europe,' and the Count de Soissons contributes a short article on the Russian writer, Mereshkovskij. Among the reviews of books given in the Literary Supplement we may mention a review of the first volume of *The Cambridge History of English Literature*.

THE *Nineteenth Century* opens with a defence by Canon Moyes of the Papal Encyclical against modernism. Canon Moyes does not explain who the Modernists are, but anyhow they are in most respects too heterodox for their condemnation to be interesting. The remarks made in *Notes of the Month* in a recent issue form a relevant criticism of part of the article. 'Spiritual Democracy' is denounced; the servants of the Church derive their authority, not from Christ and the Church Visible, but from Christ and his Apostles.

Sir Robert Anderson has published a book dealing with offenders against property; and Sir Alfred Wills contributes an article on the subject. In awarding punishment, the crime, the reformation of the criminal, the protection of Society, and the effect of the sentence in deterring others have to be considered.

In the case of youthful and first offenders, caution should be exercised in sending them to prison, but a year's imprisonment is better than a shorter period. In the 'Berstal System' the juvenile-adult is subjected to very rigorous discipline, made to work very hard, and well fed. After five months he may be advanced to a higher grade where he learns a trade. A committee makes his acquaintance before release and gives him help after it. For this committee legal authority is sought.

The class of petty, but not habitual, offenders, imprisonment neither harms nor benefits. Their case is met if enough punishment is awarded

to show that stealing entails unpleasant consequences. Habitual but not professional criminals are often the offspring of besotted and criminal parents; they cannot be reclaimed and should be detained for a long period, if not for life, in comparatively pleasant asylum prisons. The great matter is to prevent their being the parents and trainers of thieves.

Professional criminals are few and well known to the police. The late Mr. Justice Stephen believed (and Sir Robert follows him) that a formal inquiry should be held after conviction to determine whether the prisoner lived by crime; if the point were settled against him, he would be imprisoned for life. Sir Alfred Wills thinks the present system might do, if some mitigation of penal servitude after the first few years made a long sentence possible. Sir Robert Anderson suggests that a thief should be imprisoned for life if he did not say what he had done with his booty.

Sir Bampfylde Fuller considers that the opportunism which has been suitable enough to the Government of India by officials must be given up now that the British democracy shows signs of asserting itself. It will demand some definite ideal to serve as guide. So far British Rule has failed in developing moral, social, and civic aspirations of a practical character. Caste has been the chief obstacle, and Sir Bampfylde Fuller wishes to oppose to it as an integrating force a nationalism based on language and history. He suggests the division of British India into 19 provinces with the 3 chief cities in addition. Thus, Madras would form Tamil, Telugu, and Canarese provinces. Each province would be under a Chief Commissioner or Lieutenant-Governor with a Council though it might be found that some of the smaller would not require a head. The 22 Councils would afford much wider opportunities for Indian representatives, and the advantage of Civil Servants remaining in a province with one vernacular is obvious.

Professor Vambéry writes on the Anglo-Russian Convention which he considers to be very unfavourable to British interests. 'Not only has the summum desideratum—security in the Persian Gulf—not been obtained, but the weighty material interests in the Persian trade have been thrown away.' In Afghanistan nothing is gained and something lost. Why Russia should have rights in Tibet, where she is only a mischief-maker, he cannot see. The wording is also bad and gives Persia ground for offence.

Professor Vambéry concludes, 'If the hitherto used precautionary measures are not discontinued, and if the character of the Russian neighbour is viewed in proper light, the Convention, given an academic value and judged as such, may be void of injury and its final place will be the state archive, the resting-place of many other acts concluded with Russia.'

Mr. Leyland sounds a recall to orthodoxy on the subject of Imperial Defence. Universal training should be entered upon in face of Britain's world-wide responsibilities, and not from fear of invasion. For this fear will, as here-to-fore, give us an inefficient army, a wrongly-placed navy, and costly fixed defences that are not likely to be of service. The Navy and Army are complementary; without the Army the Navy cannot finish a war; without the Navy the Army must remain inactive at home. He pleads for the proper maintenance of the Navy, the Regular Army, and proper foreign service reserves. Invasion cannot occur if the fleet is where it ought to be, for surprise in an expedition of that magnitude is impossible. To maintain our expeditionary force we should require 200,000 men a year.

Of Marie de France nothing is known apart from her works, whence one would gather that she was born in Normandy about the middle of the 12th. Century and settled in England. She set herself to give literary form to the Old Celtic folklore; these 'Lays' were dedicated to Henry II. They are among the first literary stories which tell of 'love for love's sake only.' Man and woman are equal in love. 'In putting into words the dawning desires of her time, she gave form and impetus to feeling and thought struggling for expression, and gained for her work a definite

place in the development of human utterance. Marie struck a spark from the ideal which poets and writers down the ages have fanned into a flame.'

'Dickens and Father Christmas' is the title of a rambling article by Mr. Watts-Dunton. Dickens's five Christmas books had a great deal to do with his amazing influence over the popular mind. He is remarkable among novelists as drawing his inspirations from life, not from literature. He became a myth in his lifetime, for on the day he died, a 'barrow-girl' exclaimed 'Dickens dead? Then will Father Christmas die too?' *The Christmas Carol* is a compound of comedy, farce and pathos; the *Chimes* includes also fiery denunciation and had an incalculable influence on the men of the time. It drove Mr. Watts-Dunton to slum before slumming was invented.

Herr Devrient showed that to the theatre stage psychological studies were appropriate, but that in the open-air a dramatic treatment of history is possible. The pageants give promise that this may actually come about in Britain. Mr. Gerald Maxwell suggests that the Civil War would form an admirable subject for such a drama. In the open-air Charles seems a nobler figure and less under the shadow of his fate. Henrietta, Laud, Strafford, Rupert; Cromwell, Fairfax, Hampden, Ireton, Pym, Bradshaw; what a cast!

Cosma and Damiano were priest-physicians of Aesculapius; they became Christian and were martyred under Diocletian at Aegae in Cilicia. The Emperor Justinian was cured by means of a dream-appearance of these saints; this gave their cult a vogue of which the medical profession took advantage. Two temples in the Forum at Rome were converted into a church dedicated to them. They are also represented in a fresco in S. Maria Antiqua; this church was beside the ancient spring of Juturna, but the neighbourhood became a plague spot owing to mediæval neglect of sanitation. Here St. Sylvester bound a dragon that had slain innumerable Romans; surely the dragon was typhoid.

The Professor of Chinese at Cambridge shows that the Chinese were formerly by no means so sober as they are now and he fears that if they give up opium they will recommence the use of alcohol to excess.

He gives a selection from Chinese classics of poems on wine; the most amusing is—

'The paddy crops are waxing rich
upon the Goose Lake hill;
The fowls have just now gone to
roost, the grunting pigs are still;
The mulberry casts a lengthening
shade—the festival is o'er,
And tipsy revellers are helped,
each to his cottage door.'

The December number of the *Fortnightly Review* is full of interest; but there are two articles in it which are specially noteworthy. One of these is literary, the other biographical.

The former is a study of the place of Mr. Meredith among the Nineteenth Century poets; and it is probably the most valuable article in the *Review*. The writer quotes from Sir Leslie Stephen, 'The deepest thinker is not really in advance of his day so much as in the line along which advance takes place;' and he goes on to show that the era in English poetry opened by Wordsworth and his friends is not closed by Tennyson, that the answer to the hopes of the 'romantic' school is given not by Tennyson, but by Meredith. This article must be read and studied, to be appreciated, for the writer quotes a great deal.

Wordsworth wrote

'Of moral strength and intellec-
tual power;
Of joy in widest commonalty
spread;
Of the individual Mind that
keeps her own
Inviolate retirement;'

and of how this 'individual Mind' is 'fitted to the external world.' But, as for the actual condition of humanity he can only

'....................lament
What man has made of man.'

When he turns 'to travel near the tribes and fellowships of men,'—

'............or must hang
Brooding above the fierce con-
federate storm

Of sorrow, barricaded evermore
Within the walls of cities'

his faith for mankind dwindles to the faint hope, that they *may* perchance hear of the beauty of his 'Individuality.'

Even Tennyson's faith for mankind in the masses seems to waver when Arthur bewails,—

'I found Him in the shining of the stars,
I mark'd Him in the flowering of the fields,
But in His ways with men I find Him not.'

But Meredith like Wordsworth has lived with Nature; and to Meredith as to Tennyson the new thoughts of science have been full of suggestiveness. Has Meredith then found in Nature,—'dear Earth' he calls her,—that assurance of faith which will answer Wordsworth's hopes? Read his '*Outer and Inner*;'—

'I neighbour the invisible
So close that my consent
Is only asked for spirits masked
To leap from trees and flowers.
And this because with them I dwell
In thought while calmly bent
To read the lines dear Earth designs
Shall speak her life on ours.
Accept, she says; it is not hard
In woods; but she in towns
Repeats, accept; and have we wept,
* * * * *
We see in mould the rose unfold,
The soul through blood and tears.'

Not only are the quotations in this article admirably well selected, but the writer's own remarks are very suggestive. He claims for Mr. Meredith a place in the succession of Wordsworth and Tennyson because the true progress of poetry 'lies in its powers of assimilating, interpreting and representing to the age in which the poet lives, the new experience of life which is gathered in his age.'

Mr. Meredith almost disuses the name 'God;' he uses 'Earth' with a meaning of his own. She teaches as a mother by 'speaking her life to ours.'

Is this the strongest answer to the hopes of mankind in the masses? Love may beget brave hope; but Love without God can never attain to victorious faith.

The second article which invites special attention is a review by Mr. J. A. R. Marriott of the recently published *Letters of Queen Victoria.* The editors of these letters, Mr. A. C. Benson and Lord Esher, have made 'a book for British citizens and British subjects, rather than a book for students of political history.' But Mr. Marriott, being one of the latter class, reviews it from his own standpoint. He considers that 'it will take its permanent place in literature, as the most important "original authority" for the study of the political history of the middle Nineteenth Century which ever has been, or ever can be given to mankind.'

The Queen's relations to her ministers are greatly illumined; how from the beginning she looked upon Lord Melbourne with such affection that he became to her 'quite a parent'; how Peel seemed to her at first 'a cold, odd man' (for, as Melbourne said, Peel was 'a bad horse to go up to in the stable'); and how she yet came to admire him deeply; how she was never quite happy with Lord Palmerston and Lord John Russell. In practically all her estimates of men she showed clear and true judgment.

The *Letters* show also what an unrivalled grasp of foreign affairs the Queen possessed. In her early years her correspondence with King Leopold proves this. In international affairs as well as at home, in the great crises of 'the fifties' not less than in calmer times, the Queen's brave fearlessness is seen springing from her absolute truthfulness and sincerity.

'Even during her life time her people recognised in Queen Victoria the womanliness of a true woman. We have had to wait for these volumes to enable us accurately to measure her stature as a Queen.'

There is a good article calling attention to the *Literary Movement in Ireland* as 'probably more significant than all the political turmoil' there. 'Ireland is producing for the first time in her history, literature in

the English language,'—truly Irish literature, not written for the English public; simple and homely, often fierce, and nearly always sad, yet striving to express in local colouring true universal thought.

Another Irish subject is dealt with by Lord Eversley under the heading '*The Evicted Tenants (Ireland) Act.*' The new settlement is welcomed as the end of the miseries of a generation of evictions, a period which the writer considers to afford 'conclusive proof of the incompetence of the Imperial Parliament to deal with a purely Irish question.'

A moral of a different nature is hinted at by an article on 'Home Rule in Croatia.' In itself the article is an interesting historical study. 'Autonomy [in Croatia] has been given a fair trial, and has not hitherto proved a conspicuous success.' But, perhaps, the writer insists too strongly on the parallelism with the Irish question.

The first three articles in the *Review* are a group of pictures of three living personalities in different political settings. First comes the Emperor of Germany, whose strength of character has always attracted Englishmen. And it is shown that there is reason to hope that such candid admiration will go far to obviate any rancour between two great peoples whose 'future lies on the water.'

Second comes the heir to the Austrian throne, who is married to an inferior who will be Queen of Hungary, but cannot be Empress of Austria; and an attempt is made to forecast the possible course of events, so far as the little that is known of the character of the Archduke Franz Ferdinand—'Austria's dark horse'—can lead us.

The third political character is a type that the Archduke peculiarly dislikes, an American of the Americans, who controls politics through a score of newspapers, attacks trusts, brings in Bills for reform, builds hospitals, uses 'philanthropy, domesticity, an infinity of brass bands, fireworks and other aids to reflection,' all to glorify one man, *Mr. Hearst.* It is a strange study in the impatience of democracy.

There is also a charming eulogy of the late Lord Salisbury by a Servian diplomatist. 'I do not undervalue the importance of "a glorious past," and of a "brilliant history,"' said Lord Salisbury once to the enthusiastic writer. 'But it seems to me that it would have been much better for you if you had a less brilliant history, and instead of that—at least a few miles of seaboard. Our ships could not sail into your brilliant past, but they could and would sail into your ports if you had any.'

Another article discusses the legal status of one who has once been convicted as a criminal, and attempts 'to suggest reasons why the popular feeling might be brought more into harmony with the law as it stands.'

'Booksellers' Trade Dinner Sales' is full of reminiscences of the curiosities of book-selling in London: the article on 'Brighton' is persiflage.

COLLEGE NOTES.

THE School Department re-opened on the 6th. inst., and the College on the 15th. Mr. Skinner arrived in Madras on the 11th. inst.

IT will be seen from the speech that the Bursar made at the College Day Celebration that he estimates at half a lakh the amount which former and present Students may be expected to subscribe towards the cost of the New Buildings. If this sum is to be collected every 'Old Boy' who hears of the scheme will require to co-operate. It is reckoned

that there must be not less than 10,000 'old boys' alive to-day in India. If these averaged Rs. 5, the task would be accomplished. But the difficulty is that the Bursar can directly reach but a mere fraction of that number. As a matter of fact, the only names and addresses in the College office are those of Graduates, as these appear in the College Calendar, which in this respect unfortunately is not very correct. In any case, the Graduates noted in the Calendar are in number less than 3,000. The half lakh will not be raised unless the many hundreds, and indeed thousands, of non-graduates who have been educated, or received part of their education, in the School or College come forward. It is hoped that many will come forward to subscribe spontaneously, or as the result of representations made to them by other 'old boys,' and that they will not wait until a copy of the Appeal has been sent to them directly. The sending out of copies of the Appeal has been going on steadily for the past six weeks, but it is a slow process. If, however, lists of names and addresses of former Students, and more particularly of those who do not appear on the list of Graduates, are sent to the Bursar, he undertakes to see to it that a copy of the Appeal is sent to everyone. The Bursar acknowledges with thanks much valuable help already given to him by former Students in this connection. It is extremely unlikely that 10,000 'old boys,' or anywhere near that number, will subscribe, so of course many will require to give much more than Rs. 5, if the half-lakh is to be raised.

It is intended to report from month to month in the *Magazine* the position of the Fund so far as Indian subscriptions are concerned, and the amount subscribed (or collected) by present and former students to date will be given separately as below :—

	Rs.
Amount acknowledged as on 18th. December	38,147
His Highness The Maharajah of Mysore	500
Mr. M. Kantaraja Urs	1,000
A Friend, and Mr. C. Michie Smith, each Rs. 500	1,000
Mr. J. G. Tait	300
Mr. T. Ananda Rao	200
Messrs. F. A. Bird, N. Vedachella Iyer, and R. Venkata Ratnam, each Rs. 150	450
Mrs. Govindarajulu, Messrs. A. Adinarayaniah, N. Kuppuswami Iyer, A. Vedachellam and K. Venkataraman, each Rs. 100 ..	500
Miss Thallon Hogg, Messrs. P. Nagabhushanam and P. Venkatappaiya (1st subscription), each Rs. 75	225
Messrs. P. M Chakko ,M. Chengaiya Chetti, S. Hanumantha Rao, M. Rangachari (Rao Bahadur), J. D. Samuel, P. Shankunny, O. Thanickachella Chetti, P. J. Varugis, Konda Venkatappaiya, and G. T. Vurgese, each Rs. 50	500

	Rs.
Mr. M. Chengalvaroya Iyer	35
Mr. P. Krishnamurthi	30
Rev. J. Duthie, Messrs. Peter Isaac, K. Jacob, V. Ramadoss, A. P. Symonds, and A. Venugopal Mudaliar, each Rs. 25	150
Messrs. J. Gouranatha Sastriar, M. Narasinga Rau, C. Ranganayakulu, and Rev. W. S. Sutherland, each Rs. 20	80
Messrs. V. Narasimham, and Y. Sitaramaiya, each Rs. 15 ..	30
Mr. C. R. Srinivasarangachari	12
Messrs. S. Ambrose (1st subscription), J. Nagabhushanam, S. Narayanaswami, M. Narayan Singh, N. Purushothama Nayudu, Benignus Rama Rau, Y. Stephen, and B. Suriya Narayana, each Rs. 10	80
Mr. T. Jayaram	6
Messrs. V. Achyutam, V. Kamesan, C Krishna Reddi, N. Sesha Sastriar, B. Srinivasiengar, K. Kelaru Tirupad, S. V. Srinivasachari (1st subscription), and S. Ramachandriah, each Rs. 5 ..	40
Smaller Sums	9
Students' Collecting Cards: *Per* P. V. Ramanamurthi, Rs. 30; A. N. Ramanathan, Rs. 5; N. Sundaram, Rs. 11; George Vurgese, Rs. 15; George Zechariah, Rs. 12	73

The total of the subscriptions intimated as above, up to the 21st. January, is Rs. 43,367. Of this amount Former and Present Student have subscribed or collected Rs. 12,415.

M. E. PUBLISHING HOUSE, MOUNT ROAD, MADRAS.